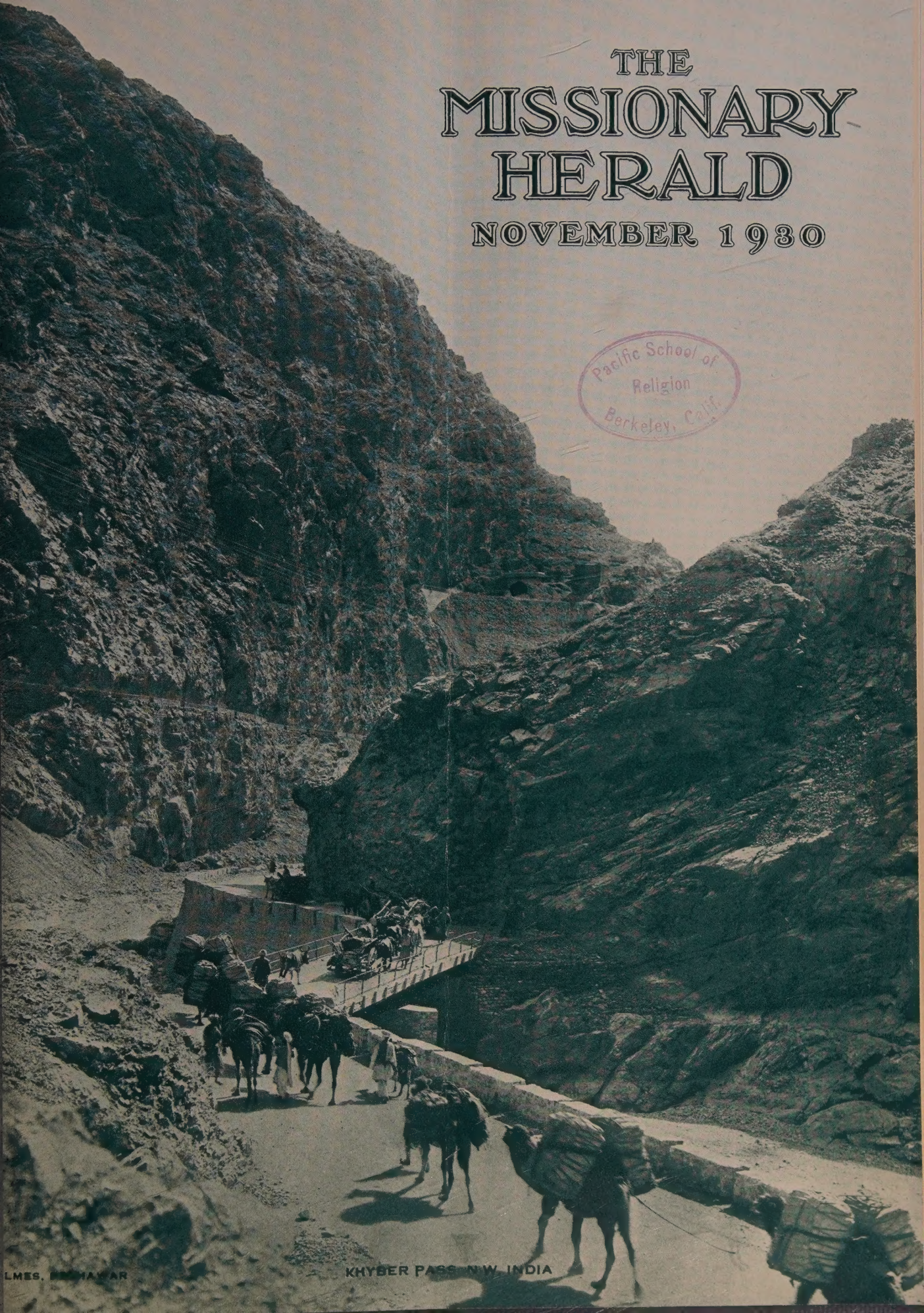
THE MISSIONARY HERALD

NOVEMBER 1930



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OUR NOVEMBER ISSUE

The President of our Board sounds the keynote of this issue as he voices the appeal "of nations and peoples and races, who are seeking the way out of the past and into the future."

Dr. Clark's article shows how our missionary enterprise has striven and is striving to answer the appeal of a country that is seeking the way out of the past in a fashion that makes it the storm center of Asia, and points out the vital contribution this enterprise may make to the solving of India's problem. A missionary in India for twenty-seven years, founder of the Community Center in Bombay, recently Principal of the United Divinity College in Ahmednagar, now corresponding secretary of the Board for India, Dr. Clark is specially fitted to understand the political, social, and religious situation of which he writes.

The article will be reprinted as a leaflet and may be obtained from your regional office or from Harvey L. Meeken, 14 Beacon St., Boston.

India is given a good deal of space in this issue, for we print a long letter from Rev. William H. McCance of Satara describing the most recent developments in the crisis there.

And two instalments of "Diana's Indian Diary" treat of some of those phases of Indian life that so complicate the question of self-government: caste and its attendant hardships; the inability of the people to work together for a common good; their non-coöperation in the fight against plague and other diseases.

This story is now issued as an attractively cloth-bound book, published by Richard R. Smith Inc., New York, price $1.50. It may be obtained from the Pilgrim Press, Boston and Chicago.

The first two decades and the last two decades of the West Africa Mission are portrayed by the founder of the mission, Dr. Sanders, and a young missionary on his first furlough, Mr. Childs, and charts prepared by Mr. Childs make the history vivid and unforgettable.

The story of a beautiful life is told by Miss Emerson—the story of a pioneer.

Secretary Merrill sheds a ray of optimism in his assurance that September was a good month—financially.

Our December issue will contain the full story of the Board's Annual Meeting at Madison, Wisconsin.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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THE OUTCOME OF THE BOARD'S FISCAL YEAR

The American Board's fiscal year ended August 30 with a deficit of $29,402.90. This created a total accumulated deficit of $79,607.18 to be considered in connection with the appropriations for the ensuing year.

Through drastic action, such as the withholding of new missionaries to take the places of those withdrawn or retired, the expenditures ($1,810,027.81) were $27,806.80 less than the budget allowed for. The income applicable on the budget from all sources was $1,780,624.91; over $32,000 less than was anticipated.

Some items of encouragement, however, can be listed. For example, the actual sums that passed through the Board's treasury totaled $2,151,766.08, an increase of $68,000 more than the "total receipts" of last year and equal certainly to the "total receipts" of the best year in the history of the Board.

The difference between this great sum and the receipts applicable on the budget was due largely to "special donations." These totaled $371,141.17, nearly $100,000 more than in 1929. A goodly portion of these special gifts were for the Angola Jubilee Fund for West Africa.

To be sure, these "specials" did not help the general treasury meet the regular budget of the Board. Yet it must be said in all fairness that this year such direct gifts from friends at home to their friends on the field have kept going much that otherwise would have been seriously impaired if not destroyed altogether. Moreover, can it not be maintained that practically every institution on the field of which the Board boasts today has been built up through just such special donations?

Another item of uplift has been the increase in legacies and matured conditional gifts. The total for the fiscal year just closed was $414,507.22, a gain of nearly $21,000 over the calculations of last fall when the budget was adopted.

Encouragement also comes in the fact that the amount of money raised by our national associates and the missionaries on the field itself totaled $600,000, a much greater sum in comparison than our own gifts.

Thus through "specials" and, shall we say, the "hand of God" the work is kept up in many vital areas pending the rising of the churches through the Apportionment Plan to a better matching of their church expenses with benevolent offerings. While rejoicing in better church plants and improved staffs, let us pray and work for a broader, nobler expression of each: that the world may have in fullest measure the Life as it is in Christ.

E. F. B.

CONSTRAINED BY THE SPIRIT OF CHRISTIAN "GOOD WILL"

Thoughts for Enlistment Day, December 7

By PRESIDENT POTTER

THE call of the American Board for the enlistment of the people of the churches in the work of our fields in the world-wide enterprise of the Gospel is the call of human need. It is the little children, the boys and girls, the men and women of these lands of our service whose hands are reached out to us in appeal. They are asking for light and leading. They are asking for help and healing. They are asking for faith that there may be light upon their path, and for hope that they may have courage for the way. Unconsciously, ofttimes, they make this appeal. The witness of their need is interpreted by those who live with them, serve them, and love them, and eagerly they give testimony, when the appeal has been met, that the gift of love in life which has come to them has met their need and truly answered the call of their hearts.

It is the call of nations and peoples and races, who are seeking the way out of the past and into the future. They are seeking to build new forms of social life for the family, and the state. They are asking for inspiration and for guidance as they take the onward road and seek for their place of liberty and of self-respect in the new world order. Receiving the message of the Gospel, they bear witness that in that Gospel they find inspiration and something of guidance which will give to them help as they share in the world-wide and age-long quest of peoples.

This call of human need is the call of the Son of Man. It is He who speaks in the appeal of those who are served and who are to be served in His name. His spirit is in the stirrings of the hearts of the people, in the yearnings of those who cry out of their distresses. He is identified with the last and the least of the children of men, and the call to serve them is the call to serve Him.

The call of human need which is the call of our Master, Jesus, is the call of the spirit of God. The love of the Father is seeking through the children of men, speaking in their need and seeking for the willing hearts and hands of those who shall hear this call that they may share with Him in the age-long travail of building in the world the fulfillment of His purpose of good will for mankind.

In serving those who ask our help we are fulfilling our own need. For we need them no less than they need us. We have come to see that the great word of Christian service is not giving, but sharing. No gift we make but brings its return to us in the new consciousness of human fellowship that is achieved between the life that gives and the life that receives. Those whom we serve in the true spirit of the Master bestow their gifts in turn upon us. From them comes their grateful love and this sincere and simple affection brings back to us as a great gift an appreciation of the cultures and civilizations of their lands and nations. They are to have part with us in discerning the deeper meanings of the great Gospel in response to which we have sought to serve them. They are to have part with us in building the new fellowship of those that follow the Master, which is to be inclusive of all the races and peoples. They are to have part with us in fashioning that new world order wherein each race and people shall find its place and in which the forms of social and political organization will express the spirit of good will which is at the heart of the Christian Gospel. Already they are challenging us to think through the implications of our faith anew, to find the inner bonds of union which lie beneath the surface divisions that separate us, and to exalt this unity of spirit that it may be clearly manifest to the world. Already they are challenging the ethics of our common life and with the sincere authority of an earnest Christian purpose they command us to bear our witness against the ancient evils that have infested our newer civilization and against those newer forms of evil which have found among us such fertile soil for bearing their baleful fruit.

Who shall say that they need us more than we need them? They can minister to our need only as we minister to theirs. Therefore, in the enterprise of Christian Missions in other lands and among other peoples, we prosecute our task with humble hearts and open minds, constrained by the spirit of Christian good will that has been learned at the feet of the Master, and we seek to make Him known afar that we may the more fully know Him near, even in our own hearts, and in all the range and reach of our own lives.

INDIA—STORM CENTER*

By ALDEN HYDE CLARK

TODAY the attention of India is centered in politics. This does not mean that normal activities are suspended over most of the land. On the contrary, we have reliable word that the daily life of the Indian village continues to go on very much as it did before the Indian National Congress started its present campaign. It does mean that politics is the absorbing preoccupation of the thinking classes and has spread something of its ferment even among the illiterate masses.

Politics and Missions

Many American Christians are greatly puzzled by the widely conflicting evidence and opinions which have been brought before them in regard to the Indian situation. On the one hand, we are informed that Great Britain has brought peace and order into a land which was falling into greater and greater chaos, that she has promoted many valuable projects in India such as the development of irrigation canals and agricultural colleges and the building of railroads and industrial enterprises and that she has conferred on India many other direct and indirect benefits of a clean and fair administration. It is claimed that the present renaissance in India is the direct result of the cross fertilization of Eastern culture with Western culture, and that the personnel and ideals of the Nationalist party are themselves the result of this cross fertilization.

On the other hand, we are told that from the beginning the British have been engaged in the exploitation of India and that this exploitation is the primary cause of India's present poverty. British peace and Western culture are regarded as questionable blessings because they have led to the weakening of the Indian character and the degeneration of Indian culture. The only salvation of India, this party declares, is in the early and complete break from all connection with Great Britain.

The air today is full of sweeping denunciations of Great Britain, yet it would be easy to compile a volume of quotations from great and patriotic Indians who have in the past expressed in strongest terms their sense of obligation to the British connection, and even now one can find such statements as the following, made on August 20, 1930, by such an authority as Sir P. S. Sivaswami Aiyar.

"If," he said, "we have developed a general consciousness of nationality, it is due to the unitary form of our Government, to the influence of uniformity of standards of administration, to the uniformity of laws, to Western education and to the influence of the English language as a common medium of interchange of thought. Local and communal loyalties have a strong hold upon the minds of our people and it would be a great mistake to do anything which might strengthen fissiparous tendencies at work and weaken the growing sense of a common nationality."

However bitterly they may resent the exploitations, mistakes and sins of the past, probably all but a small group of extremists in India fear the consequences that would result from a complete break with Great Britain and really want a compromise, provided one can be arrived at that satisfies their legitimate aspirations.

In one sense missionaries, and especially American missionaries, are outside of the present debate. It is essential that they should not become political agitators or advocates. Yet in another sense, interested as missionaries are in everything that affects the spiritual life of the people, they are deeply concerned with the present political situation. It is clear, for one thing, that the present campaign of the Nationalists has brought into India something approaching war psychology. Each side is being estranged from the other; each side is inclined to the intolerance that naturally results from such a conflict. Some government officials incline to feel that they have a right to expect active political support from American missionaries in this time of crisis. On the other hand, India Nationalist leaders are asking why missionaries who would naturally be expected to have deep sympathy with the political aspirations of India do not actively support the present Nationalist movement. It is hard today, as it was in the time of Jesus, for ardent patriots who feel that political action is the all-important present necessity to give regard to anyone who comes with a seemingly less urgent message of good will and who devotes himself to the quieter tasks of character building and religious inspiration.

It is, however, at this point, that missionaries may play a vital part in the present crisis. Whatever the actual political outcome of the present agitation, it is of the utmost importance that good will and mutual understanding should not be swept away in the flood of agitation. It behooves the

*Note: This article can be secured in leaflet form from the offices of the Commission on Missions, 287 Fourth Ave., New York; 14 Beacon St., Boston, and 19 So. La Salle St., Chicago.

two peoples, whose destinies have been closely intertwined in India for well nigh two hundred years so that the entire economic and political life of each is in closest relation to that of the other, to face the problem of a new adjustment of these relationships in a spirit of open-mindedness and mutual concession. Without such a spirit the outlook is ominous for both England and India.

There have been occasions when both parties in the present situation have looked to the missionary as a disinterested and helpful friend. By his position as well as by his religious conviction the missionary may readily cultivate a sympathetic insight into the needs and real desires of both sides. Rev. James F. Edwards of the Marathi Mission, on returning to India from England a few months back, stated in print that it was his conviction after conferring with members of Parliament and other Englishmen from all walks of life, that England would be prepared to grant to India whatever form of government her people should, with a reasonable degree of unanimity, ask. Principal McKenzie of Wilson College, commenting on this statement, appealed to all parties to get together in India before the coming Round Table Conference in order that they might have the strength of unity in what they there presented. Mr. K. Natarajan, the eminent editor of the *Indian Social Reformer,* heartily commended this suggestion of Principal McKenzie's and asked in his editorial comment, who, by reason of his disinterestedness, was in so good a position to call such a conference as a Christian missionary? It is a fact that in various parts of India missionaries are meeting for discussion with groups of Indian leaders with a view to trying to find a constructive way out of the present dilemma.

It is a matter for gratification that the Indian Christian community through its all-India Association has recently taken high ground in regard to the present situation. They have identified themselves with India's desire for essential control of its own life; they have dissociated themselves from the essential selfish and divisive plan of representation in the Government by separate electorates, Mohammedan, Hindu, Sikh, and Christian, and they have thrown the whole weight of their influence on the side of seeking a solution through the Round Table Conference, which Great Britain has called.

Intolerant and extreme agitation in America, either for or against the British connection in India, is not helpful in the delicacy of the present situation. Rabindranath Tagore's ideal for his own land and for the world is expressed in his well known phrase, "a union of cultures," and is surely the ideal to which we as Christians should look forward. This does not mean an amalgamation through which Western and Eastern cultures should each lose its identity. It means rather that each should readily give and receive from the other, yet each should carefully preserve its own peculiar contribution. The problem of the mutual relationship of two peoples so different in their background and civilization as the peoples of India and of Great Britain is certainly a most difficult one, yet it is a problem which both peoples are forced to face. If the solution to be arrived at can be one of mutual good will and service this will be a mighty step forward toward the great goal of human history; if, on the other hand, the present situation leads to increasing repressions, hatreds and selfish, one-sided solutions, then the Christian cause of the entire world will be the sufferer.

The Renaissance and Reform

How does all this affect the actual daily work which is being done by the missions and churches of India?

It is obvious that it must have a marked effect. Even the Indian villages have caught something of the present spirit of unrest, while in every town and city politics now occupies the center of the stage. It is in an atmosphere surcharged with Nationalistic feeling accompanied by economic and social unrest that Christian work is being done in India today.

This means, in the first place, that at the present time the minds of the people of India are somewhat turned from their age-long preoccupation with religion, yet it also means that the general ferment of excitement and aspiration has been expressing itself in other departments of life than that of politics. The recent passage through the Legislative Council of a law raising the legal age of the marriage of girls to fourteen is for India a very bold and radical measure and is a natural outcome of this ferment. The movement against all religion is another not unnatural outcome, sponsored by no less a leader than Jowaharlal Nehru, the youthful President of the Indian National Congress. The earlier reformers in India were men of religion. More recently many of the social leaders, feeling that orthodox Hinduism with its underlying otherworldliness was out of touch with modern life, became indifferent to religion and increasingly agnostic. Now comes an aggressive movement against "that baneful thing called God," as the leaders boldly phrase it. It is one of the most helpful aspects of Mahatma Gandhi's own position that he himself is openly and deeply religious, yet he has not been able to carry with him in this regard many of his closest younger associates who have been attacking all religion on the ground that it is the enemy of progress.

India's Response to Christ

Perhaps it is in part because of the inherent hunger in the heart of India for a religious basis for life and in part because their efforts at reform have brought vividly to the mind of Indian reformers the tremendous obstacles of poverty, traditionalism and superstition that are in the way, and in part also because of the example of Mahatma Gandhi and his open acknowledgment of his debt to Christ—whatever the cause, it is a fact that educated India, even in this time of great political agitation, reveres Christ and seeks inspiration from Him as she has never done before. Even popular interpreters of Hinduism are writing leaflets and giving lectures which express their reverence for Christ. This does not mean that they are attracted to the church. The church, as they see it in India, seems to them far too Western. It does mean, however, that increasingly Hinduism is being permeated by the spirit of Christ and that educated Indians, by the thousands, are coming to regard Jesus as the greatest inspiration of their life. Those of us who have had opportunity to be in close touch with Indians of various types who are affected by this movement have again and again seen how spontaneously Indians respond to Christ, as they find Him in the Gospel record. Many Indians today, like the late Sir Narayan Chandavarkar, nourish their spiritual lives by a daily reading of the Gospels. There is something deeply akin between the best spirit of India and the spirit of Christ. As their beautiful lotus flower opens its petals to the sun, so India responds to Him. If only we could dispel the deep clouds of prejudice and misunderstanding which too often come between, no one can tell how great the result would be.

In this situation, it is clear that one of the pressing duties of the Indian church and of the missionary enterprise in India is to do all in its power to see that Indian leaders are exposed to the spirit and message of Jesus in their purity and power. A great obstacle in the way is the close connection of our Christianity with our Western forms of thought and culture. Another is our own imperfect embodiment of the spirit of the Master whom we profess to follow. Humbly acknowledging these obstacles, many missionaries and Indian Christians all over India are seeking to meet the present unusual opportunity. The best known illustration of this is the work of Dr. E. Stanley Jones, yet in greater or less degree hundreds of other missionaries and Indian Christians are working in the spirit of *The Christ of the Indian Road.*

Is Baptism Our Goal

The marked movement of the mind of India toward Christ raises some interesting questions. There is, for instance, a very strong demand voiced by Mahatma Gandhi and Mr. K. Natarajan of the Indian Social Reformer and other Indians who are deeply affected by Christ, that missionaries and churches should not "proselytize." By this they seem to mean that we should not draw people away from their own communities by encouraging them to be baptized and join the Christian community. One fact back of this demand is that India today is thinking in terms of the connection of religious communities with politics. If the strength of their representation in the Legislatures is to continue to depend in part on their numbers, then Indians of each major community have a purely political incentive for increasing the numerical strength of their community. Conversion, therefore, has come in the eyes of politically minded Indians to have a political rather than a spiritual significance.

Of course, the Christian missionaries were not responsible for the fact that early Christians were driven away from their old communities. It was the conservatism of the caste system which forced the Christian church to become in some respects a separate community. Appeals are now being made by leading Christians to Hindu authorities to allow men and women to profess Christianity and be baptized, as they may do in almost every other land, without being compelled to break from their social background. Yet the fact remains that it is still almost impossible for this to take place. Baptism still generally leads to social ostracism. It is also true that in the minds of most Hindu leaders missionaries have placed undue emphasis on the mere adding of names to the roll of Christians by baptism.

If we are candid with ourselves, probably most missionaries will agree that this accusation is not unfounded. Probably we have been too ready to baptize many whose motives in becoming Christians were too largely social and too little religious. It would do much to clear the way for the spread of the movement toward Christ among the educated classes of India if we could give strong expression to what is increasingly becoming the conviction of the Christian forces of India; namely, that our primary aim is not to bring Indians to outward conformity to a rite or to membership in the visible church but is to win them to an experience of the transforming power of Jesus Christ and a dedication to the tasks of the Kingdom of God which He proclaimed. We are in India to spread the spirit and the message of Christ in order that Indian individuals and Indian society may gain the richness of life and the power for service which he alone can bring. While valuing baptism as a symbol of a vital inner experience and working with all our strength for the upbuilding of the church, we must rejoice in every evidence of the transforming power of Christ

whether within or without the visible church. This means that we should rejoice not only in the growing band of unbaptized disciples but also in the remarkable ways in which the influence of Christ is pervading and transforming the present-day interpretations of Hinduism. His leaven is at work in India's religious thought.

Missions and the Government

A second problem which arises, partly in connection with the desire to do away with clouds of prejudice, is the attitude of missions toward the government. It is a fact that missions in giving expression to their Christian service have interested themselves in many of the things in which the government of India also has an interest. With illiteracy rampant, and especially with the shocking ignorance of Indian women, missions have spontaneously desired to promote education. They have established schools of every sort and in great numbers, so that there are today in the mission schools of India almost a million students. But the educational system of India is controlled by the government and the education offered by missions and churches has had in large measure to conform to government standards. There has been in India for several generations a grant-in-aid system whereby the government is prepared to help any agency, whether Hindu, Mohammedan, Christian, or non-religious, which will coöperate in education. Almost all missions have accepted such grants-in-aid.

This seems to be entirely defensible so long as it does not lead missions to come into too close an alliance with the government, yet a fact which we must face is that many Indian leaders, on account of this and other connections suspect the missionary forces of being too closely allied to the government and even of being a bulwark of imperialistic control. They also resent the fact that in some schools Christian instruction is made compulsory. In their minds this indicates that the missionaries are not primarily interested in the education of India, but are using schools as a bait in their campaign of propaganda. More and more mission institutions throughout India are openly making religious instruction voluntary and are thus sweeping away one ground for prejudice. It is also true that increasingly mission institutions are realizing the necessity for making clear that their alliance with the government in education is entered into solely for the benefit of the people of India. It does not and must not compel them to lose the detached and impartial political position which is alone consistent with their aim. Because of the necessity that missions should be practically neutral, it is clear that mission institutions cannot be allowed to become centers of political agitation or partisan teaching of any sort.

The Nationalization of the Christian Movement

We have spent much time in dealing with the broader aspects of the Christian movement in India because of their vital present importance. There are equally important questions emerging in connection with the general development of Christian institutions in India. The growth of the national spirit demands that all mission work now being done in India should become increasingly Indian in control and in expression. Practically every missionary organization is moving forward in this direction. So far in India we are not under immediate pressure such as that which forced missions in China to appoint Chinese as principals of every institution, yet none the less, legitimate Indian aspiration is constantly at work within the missions of India. The ideal of all foreign missions and institutions is to become increasingly Indian in control and in spirit, with the foreign missionary a coöperator and a helper, rather than a director. There are intricate and difficult problems involved in the carrying out of this policy, yet it is being vigorously pushed forward in many different ways in our Indian missions.

In large measure the Indian church has already, at least in theory, freed itself from the control of Western missions, yet the church is still financially very weak. The forms of church leadership which have been developed by missions are more expensive than the Indian church feels able to carry. For the most part, church buildings are still the property of the foreign mission boards and these boards continue to give financial subsidies to the churches. It is of vital importance that the present theoretical independence of the church should become increasingly real. We are glad of many signs of progress along this line, yet the pace is still slow. It is one of the responsibilities of missionaries in India and the churches in the sending countries to encourage the Indian church in every hopeful experiment in the development of Indian forms of church organization and Indian leadership.

Breaking the Denominational Shackles

A movement which affects all our missions in India is that toward church union. Already both in the north and in the south the churches founded by our missionaries which were formerly Congregational have now united with other church bodies. In doing this, they have not weakened their old connections with denominations of the West, but have rather extended them. The United Churches of northern and southern India are now affiliated not only with American Congregational churches but also with other churches in America, Canada, Scotland and England. Indian Christians have demanded that they should not be kept apart by Western denominational divisions. It is Indian Chris-

tians who are most urgently pressing negotiations that are now going on looking to a further expansion of church union so that the Methodist churches and even the Church of England may be brought into the union. Indeed, there is no more interesting development of the church universal than the present negotiations toward union between the Church of England, the Wesleyan Church and the United Church of South India. Those most deeply concerned in these negotiations feel that the scheme proposed by their joint committee will preserve the essential values of each organization. In these negotiations toward church union with all their promise there lurks a danger against which all must be on their guard. It is that of developing central organizations so inflexible and so Western in form that they may stand in the way of legitimate variety and of the true naturalization of Christianity in India.

In general, in the churches we seem to be in a period during which increase in numbers is not great. Balancing this is the fact that the churches are making marked progress in the development of strong leadership. This is evident in the political stand taken by the all-India Christian Association, to which we have already referred, as well as in the negotiations toward church union in which Indian leaders have taken a decisive part. Those in America who have recently heard Mr. J. V. Chelliah, vice-principal of Jaffna College, Ceylon, and moderator of the South India United Church, present the new plan for a wider church union are in a position to appreciate the high quality of leadership that the Indian church is now able to command.

The Present Appeal of Missions

The picture we have here given of the present development of the Christian cause in India does not offer the clear-cut lines that a report might have done ten years ago. We have not pointed to additions of tens of thousands to church membership; on the contrary, we have emphasized the importance of the movement of the mind and spirit of India toward Christ, even when this does not lead to membership in the existing church. We have not offered the appeal of an enterprise in which Western initiative may play the dominant part; on the contrary, we have presented an enterprise in which the missionary from the West should increasingly work as a friend rather than as a director, while oriental influence should increase. We offer less the appeal to our Western desire to see large numerical results or to our Western instinct for leadership and more the appeal to the desire to be simple servants of Christ and of His world, ready to bury one's gifts or one's life in the progress of his great cause.

There has been coming into our American consciousness a new appreciation of the Orient and of Orientals. We have seen in such a man as Mahatma Gandhi one who acknowledges great obligation to Christian influences from the Sermon on the Mount, from Tolstoi and from other sources, yet who still frankly states that he gains his deepest inspiration from the Bhagavad Gita and other elements of his own culture. Without entering at all into the question of the wisdom or error of some of Mahatma Gandhi's positions, we shall all acknowledge that in him we have a great spiritual leader who is stimulating millions of his countrymen, and thousands in other lands to a more single-hearted devotion to the service of their fellowmen. A question which naturally arises in the minds of those who appreciate the greatness of Mahatma Gandhi and of many other leaders in India is whether, after all, we of the West have a mission to India. Is it not an impertinence for us to offer our help to a people who can produce such leadership? Rather, should not the very greatness of Mahatma Gandhi give us a higher and more inspiring conception of that great universal Kingdom of God to which Christ calls His followers? Our Western culture has its great achievements and its great gifts. It also has its great dangers and its obvious sins. It is also true that India has its great gifts and its outstanding weaknesses. As we have already pointed out, broad-minded Indians like Rabindranath Tagore cherish the ideal of a union of cultures. He sees the gifts of the East as meeting the weaknesses of the West and those of the West as meeting the needs of the East. Christ can bring the gifts of each to highest fulfillment and open the way to richest sharing. He offers a conception of God and a way of life in which lies the great hope of mutual harmony and mutual helpfulness. It is Christ's spirit and His message of friendship which must be at the heart of the modern missionary enterprise—the friendship of God for men manifested in highest form in Christ and the friendship of Westerner for Easterner and Easterner for Westerner through the inspiration of His leadership. For such a message the whole world is hungry. Indeed, there is something inspiring and challenging in the response which India gives to those who come to her as Christian friends.

THE BUSES THAT "SHOULD HAVE BEEN CROSSED WITH CAMELS"

THE PROMOTIONAL BOARD OF THE NORTH CHINA MISSION MEETS IN LINTSING

BY PAUL RUSSELL REYNOLDS

THE roses were in glorious blossom in Lintsing when the weary and dust-covered delegates arrived. They helped us forget the grueling days and nights *en route*. War conditions meant only third-class coaches and only those of a very ancient vintage—indeed, our car stretched and contracted like an accordion every time the train started or stopped.

NO LACK OF "LOCAL CONTACTS" IN A THIRD-CLASS COACH

We sat all night on the ever-harder wooden benches, jammed amid a large proportion of "China's Millions." Jean Curran found that you can crawl up into a baggage rack and sleep. You may look like a waffle when you wake up; someone may measure the rack and find it exactly 37 inches long; but Jean slept long if not peacefully.

From Tehchow to Lintsing stretches the remains of a motor road. It is seventy miles by day. By night there is a bit of disagreement as to mileages. What was once a motor bus can be cajoled, vituperated, pushed and grunted over the whole length of the road and can arrive at 8.30 A.M. In doing seventy miles one bus only stopped fifty-two times for water. Someone suggested crossing it with a camel.

But the roses and the Lintsing welcome made us forget.

THE FIRST ANNUAL MEETING UNDER THE NEW CONSTITUTION

It proved a great one! There were knotty problems, but it was not that. Problems, like the poor, are always with us. It was rather in the way the group went *at* the problems, hung on, and won through. It was not that we were all of one mind—far from it. Congregationalists aren't that way. Nor was it that all discussions were on a lofty and elevated plane; all methods used, unimpeachable; all plans voted, sure of perfect outworking. It was rather that, in spite of personalities tossed about a few times, in spite of a certain amount of political intrigue, in spite of certain decisions of doubtful wisdom, the Council as a whole and the individuals were on their way up. There was less provincial spirit than of yore, more willingness to face the task as a whole. There was greater readiness to see the other fellow's needs and problems.

THE PROBLEMS OF THE FENCHOW FIELD

The Council this year faced fair and square the problems and needs of the Fenchow field. It was voted to send a special commission of five to carefully study these and to help in such reorganization and planning as seems to offer the greatest promise of conserving and pushing forward the work of that great field so brilliantly opened by Watts Pye and

his associates. This meant a greater assumption of authority and responsibility on the part of the Council than ever before. It also meant real sacrifice on the part of the other stations who must send members to make up the commission.

Mr. Chandler, Principal Y. K. Chang, Mrs. Stelle, Principal C. Y. Chen

The five members were: Mr. H. C. Chang, chairman, who has been co-secretary of the American Board work in North China for years, and has just been elected for another three-year term in the same office; Mr. Li Fu Hsiang, leader of evangelistic work in the Tehchow field and a man of fine training and rich experience; Mr. Albert Hausske, business manager of the Taiku Hospital, who will make a great contribution in estimating the relative value of various parts of the work, in studying budgets, etc.; Dr. Luella Miner, whose long experience in China, knowledge of the Chinese, and sound judgment make her a strong member of the group; Mr. Robert E. Chandler, who has served as general secretary for North China, and latterly as corresponding secretary for China in the Boston office.

THE COUNCIL WANTS TO UNDERSTAND THE BOARD'S FINANCIAL STRAITS

and to get under its share of the load entailed. It asks the Board to help the Chinese Church understand just why American contributions are falling off. Is it because of the civil war, because of the growing spirit of independence in the Chinese Church, because Chinese students in America distort conditions in reporting them, or what?

We certainly owe it to the Board and to the home constituency to make every effort to study and appraise the work and to drop off that which is not producing results. We must increasingly assume financial responsibility. Do you not also owe it to us to study carefully into the matter of just why gifts are falling off and report to us in order that, if there has been wrong information or lack of understanding, we may help clear the matter up?

It was voted to at once set things in motion for a complete re-evaluation survey—prerequisite to any intelligent pruning of the work. In this connection the matter of foreign personnel was thoroughly discussed. The feeling was decidedly that the work of all foreigners must be judged in the same objective way as everything else. Where it is possible to find a Chinese who can do any particular piece of work as well as the foreigner, the work will be turned over to the Chinese. There was no inclination, however, to belittle the peculiar and special contributions which certain foreigners can make.

THE COUNCIL "COMES UP SMILING"

Reports for the year were very encouraging. There was shown a small gain (5 per cent) in church membership. School enrolments showed a larger increase, and hospital work also. One interesting fact which mirrors changing conditions and the larger freedom for women is that the per cent increase in church membership for women is double that of men, attendance at girls' and women's schools increased more than in schools for men and boys, and while hospital treatments for men increased 11 per cent, women patients increased 42 per cent.

Mr. Harold Robinson, Pastor Shih, Mr. Timothy Ch'eng

An increasing proportion of all money expended comes from Chinese sources: of all hospital revenue 57 per cent comes from local fees and gifts; from the Chinese comes 55.4 per cent of the budgets of our four senior high schools. Of 259 teachers in schools under the Mission, 240 were reported as Christian.

Perhaps part of the ability of the Council this year to "come up smiling" after each difficult round was due to the growth in grace and in ability to use democratic processes. No small part of the tenacity of spirit and will to love and understand and win through was due to the general arrangements. The men delegates, Chinese and foreign, lived in one house. This gave opportunity for better acquaintance, developed a group spirit which helped in the strain of hot discussions on the floor. Then we all had our meals together at the administration building of the boys' school. Further, we had time to play together. A tennis tournament with teams representing each of the seven districts, and composed of men and women, Chinese and foreign, kept folks in good trim.

Lastly, the devotional services were carefully planned and ably led. Men such as Pastor Wang Hsieh Jen, philosopher and friend of man, leader of the Taiku city church; the Reverend Wei Ching I of the Tientsin church, and H. C. Chang, our general secretary, took of the things of the spirit and helped us to a larger understanding and sympathy with all life, with our own problems and needs.

PASTOR WANG AND PASTOR WEI

Mr. Wang never lets prejudices influence his judgment; Mr. Wei has a very keen sense of humor.

MR. CHARLES E. HARWOOD AND HIS HUNDREDTH BIRTHDAY

By GRACE ELIZABETH McCONNAUGHEY

MR. CHARLES E. HARWOOD, of Upland, California, celebrated his one-hundredth birthday on the 19th of last month. He has been a good friend of the American Board, and more especially of Fenchow, Shansi, China, ever since he went to attend the Edinburgh Conference in 1910, where he came in close touch with Dr. James L. Barton. One cannot move far in any direction in this Fenchow compound without running into buildings which his generosity has provided. He eagerly looked forward to Mr. Pye's furloughs, and with eyes undimmed and mind fresh and inquiring, would spend long hours with this man who had grown to be something like a son to him—a son doing a piece of work in which he was vitally interested.

Mr. Harwood was born in Bennington, Vermont, on October 19, 1830. He was graduated from Williams College in 1852, and married Catherine Hensy, also of Bennington, on October 7, six years after graduation. They lived in Wisconsin a few years, but moved to Springfield, Missouri, in 1866, where Mr. Harwood was one of the promoters of Drury College, and where he has ever since been a trustee. Commencement has often found him there, even during the years of his residence in California.

Both Williams and Drury have conferred an LL.D. upon him. In 1887, Mr. and Mrs. Harwood moved to Ontario, California, where he and his brother proceeded to be public benefactors. Euclid Avenue in Ontario is one of the most sightly avenues in America. These brothers are responsible for making it broad with a wide parkway in the middle, bordered with pepper trees.

For thirty-five years now he has been president of the Lemon Growers' Association at Upland, and seldom is obliged to remain away from Board meetings.

Only last month he took part in a Pioneers' Pilgrimage Parade, riding in an old mail coach, wear-

ing his seventy-two year old wedding coat, high silk hat, and carrying a carpetbag over a hundred years old.

On October 12, Founders' Day at Pomona College, he lighted the candles for that service. And on his birthday, special services were held in his own church, including special music on the Harwood Memorial organ.

Mrs. Harwood went on to the "Bonnie Land" some years ago. The Fenchow Men's Hospital and administrative building, Bible schools, and the church in Fenchow stand as monuments to her memory.

Mr. Harwood, in addition to his gift of making friends, has a quality of life which is

even more rare in one who has attained his years—that of living vitally in the present instead of the past; often, in fact, scanning the horizon of the future. His sense of humor is keen, his hospitality gracious. At his daughter Aurelia's funeral three years ago, one lovely living fir tree was placed by her side, the gift of the Sierra Club, of which she was president at the time of her death. It was a symbol of her life—strong, catching the sun and rain of heaven, affording rest and refreshment to many. The fir tree, too, might symbolize the father's life. To think of him is like saluting the morn, somewhere in wide spaces.

THE PASSING OF A LEADER

By MABEL E. EMERSON

THE telegram which reached the Board rooms on the morning of October 2, telling us that Charlotte R. Willard had passed away the evening before, after less than an hour's illness, brought a sense of deep personal loss to us all. And what the code message which immediately went speeding on its way to Turkey is meaning over there we can vividly imagine, as we think of the fellow-missionaries to whom Miss Willard has been friend, counselor, co-worker; and especially as we think of the group in Merzifon which she left only last January when the time came for her retirement.

There are many in Merzifon saddened by that message, not only the little group of missionaries in the big mission compound but also in the homes of the city. The Turkish neighbors just outside the compound will be mourning, the city officials will be paying their tribute to a life they admired; rich and poor in the homes of the city will be speaking of what she did for them as she went in and out among them; the young Turkish men who came to her for English lessons will be recalling how much more than English they have learned from her; the small Armenian community (less than two hundred where there used to be ten thousand) will mourn her loss as one of their own; the Turkish girls in the Mission boarding school will be reminding themselves of all that she has stood for in their lives.

A great missionary, a great soul has gone from us and we would join friends all around the world not only in paying our tribute to her but also in passing on the inspiration of her life.

Charlotte Willard was born in Fairhaven, Massachusetts, September 20, 1860. She graduated from Smith College in 1883 and later studied at Radcliffe. Teaching years at Carleton College followed. Two of her pupils there, Miss Martha King and Miss Frances Gage, went to Turkey to teach in the Girls' Boarding School at Marsovan (now Merzifon). When Miss Willard's sabbatical year came, she went out to Turkey to visit her former pupils. While she was there, Miss King was stricken with smallpox and Miss Willard took care of her until the end came. While on her homeward journey, Miss Willard learned in Switzerland that all new missionaries were to be refused passports to enter Turkey. She had a passport. There was need for her in Merzifon. She cabled her resignation to Carleton College and turned back to Turkey. It was a characteristic act. That was in 1897. For thirty-three years Merzifon was her home.

Many will recall that most dramatic episode in her

missionary life, the rescue of her school girls in 1915. Those were the days of the Armenian deportations. Orders came that the school girls were to be sent away, and despite efforts to save them from such a fate, sixty-two, including a few young teachers and young nurses from the mission hospital, were started on their journey to an unknown destination. Miss Willard and Miss Gage followed, but at the end of the first day's journey they were sent back. After several days of negotiating with the officials, they secured necessary travel permits and set out again for Sivas to see the Vali (governor of the province) and make a final effort to save the girls. One sentence in a letter from Miss Willard written at the time says much: "We traveled fast, changing our mounted guard every few hours." Toward evening of the third day they drove up to the Khan where the girls were and "had a never to be forgotten meeting." Thirteen of the group had been sent off by another route, one had become a Moslem and married. On arriving at Sivas they found that the Governor was away, but they were permitted to wait for his return. After days of negotiating they were allowed to take their girls, forty-eight of them, back to Merzifon.

In May, 1916, the Governor of the city came with military orders commandeering the mission buildings to be used as a military hospital and ordering the Americans to leave. The school girls were placed in homes in the city and after only a few days of hurried preparation all the Americans left for Constantinople. Persistent efforts resulted in five of them, including Miss Willard, being allowed to return to Merzifon in July, 1916. They found the compound occupied by two thousand Turkish soldiers. The missionaries were allowed the use of only two residences. There followed what someone has called "the silent years," when war conditions made it almost impossible to keep in communication with the outside world. Typhus, typhoid, and smallpox raged among the soldiers and in the city. Food was poor and scarce. In 1917 Miss Gage died. For more than a year from the spring of 1917 no letters from America reached them. But quietly they did what they could. The Girls' School was reopened in a building outside the mission compound. Industrial work was carried on to help the poor of the city. Church services were held regularly. Perhaps we can imagine what it meant in 1919 to receive word that the Americans under the Near East Relief were on the way to them. A few months later, in September, 1919, Miss Willard came home for furlough. It was in recognition of her notable service that her Alma Mater gave her the degree of Doctor of Humanities in 1922.

When Miss Willard returned to Merzifon early in 1922, it looked as though the work of years had been wiped out, but she was undaunted. Institutions might go but for her and her few colleagues that did not end the opportunity for service. In 1924 the Girls' School was reopened with eight pupils, four of them Turkish girls. (It is now a school of forty-seven, nearly all Turkish.) It was in these later years that Miss Willard's leadership and vision were most apparent. She had a profound conviction that organization, institution, material equipment were relatively unimportant. Just to be there, "living the Life," was the supreme fact for her. And how she lived it! Shall we who have seen her at her task ever forget it? To be with her for a few hours in her "office" in the college library was an unforgettable experience. How she loved people! How completely she gave herself to each one who came—the gateman, little children, poor women from the city needing work or counsel, young men, soldiers from the barracks coming to visit the museum in the library, the old woman from a near-by village whose eyes were getting dim and whom Miss Willard tried to persuade to use glasses. Or to go with her to the homes in the city, homes of rich and poor, and to see the faces of the Turkish women and children light up as they greeted her. Who can forget that? How profoundly she believed in the sureness of the spiritual law, that the seed sown will bear fruit in its time! How she rejoiced in every sign of new spiritual life!

When she returned to Merzifon in 1926 after furlough many of her Turkish friends drove out to meet her, and within a few days ninety or so came to call upon her. No finer evidence could be given of the place she held in their hearts.

During this past summer she was in Boston visiting a brother. She came frequently to the Board rooms to discuss problems connected with the work. Apparently in vigorous health, alive to every situation, one could not fail to be impressed by her poise, quiet strength and unfailing faith.

She was looking forward to being with us at the Board's Annual Meeting in Madison. Even more was she looking forward to returning to Turkey and Merzifon some day to visit her dear friends—Turks, Armenians, Swiss, Americans. We wish that this happy plan might have been carried out. Yet we rejoice that for her the end came suddenly, swiftly, while life was still very rich and full. It leaves with us the memory of her vigorous spiritual personality and the sense of her on-going.

A SOUL ILLUMINED

By LUCIE EVA BOREL

Miss Borel is a Swiss lady who taught in the Girls' School, Adana, Turkey, for twenty-eight years before receiving full appointment as a missionary of the Board in 1927.

WE teachers are quite liable at times to feel downhearted at the apparent uselessness of our efforts! I never hear of a girl leaving the school for whatever the reason may be, whether before the end of her school years or at the completion of her studies with us, without a pang of the heart unless I feel a strong conviction of her having started on the upper road. Thank God, once in a while life keeps for us unexpected, delightful surprises that make me humbly bow in gratefulness and adoration.

A few weeks ago I received a letter that fairly took my breath away and started me wondering at God's ways to illumine a soul.

A little slip of a girl, very active, a born leader, bright enough, but lazy mentally, mischievous, forever laughing, a rather disturbing element in class. She was in school, before, at the beginning and after the war. Her mother, a woman of ability and means, had been forced against her will to marry a man whom she could not respect and who squandered away her fortune. The child felt rather sorry than loving towards her mother. She felt everything but love or respect for her father.

Willful, proud, a bit haughty—if you can say that of a child—she did not hide her perfect indifference for religious things, to say the least, and quite determined she was to live her own life in her own way. Generous and perfectly devoted to the few she loved, I found out sometime to my immense surprise that the child had, in the course of time, developed a strong devotion for my humble self. How and why? I never could understand, but I had reasons even in school to be grateful that the child, who had become a beautiful, very attractive girl, could come to me at her hour of danger, when she did not dare go to or trust anyone else.

Saved and grateful as she was, I knew just the same that she did not associate my being what I was and what she loved in me with my love for God or Christ, and when again she was kept from going on with school and left us and the city I felt that pang at the heart: a soul not won to the love that will not let us go!

For a year or so registered letters brought news of her! The burden of her letters seemed to be the wickedness of the world, the emptiness of life, the worthlessness of practically all so-called friendships! Then a long gap! Letters lost or change of addresses, a vague rumor of her having gone to Persia to be married, but no more news.

On my way back to Adana when landing at Constantinople, I was not a little surprised and delighted to find her waiting for me at the Bible House with her husband where they loaded me with flowers and sweets!

Miss Borel's Young Friend

She is in a native costume of Bethlehem.

Her happiness at seeing me made her tongue-tied, she wrote afterward to me. And it was only the next summer when I happened to spend a few weeks not very far from them that there was a chance to get on that intimate footing that opens the gates of understanding. But I was disappointed. The wise little lady looked at life and the world with her own cool philosophy of "it is so, there is no help for it.

Her young husband and she would be reading the Bible occasionally, but seemingly for no conscious spiritual need, especially on her side. I had expressed my disapproval of the selfishness that kept their home childless. How much it influenced her, I know not, but the next year a child came to them, stillborn, and she was very ill several months, mourned her baby and lost her zest in life! From all appearances and according to her own terms she did not know her own self any more.

Imagine my astonishment, my surprise, my joy, when a few weeks ago a letter from her tells me the amazing change that has come over her. She says she has no words to explain the sweetness of that minute when she felt the lightning of the Holy Spirit descending on her! "My soul was reborn on my very birthday! I cannot keep my joy and my good news to myself. I have got to speak of Him, of my Savior, to all those I see."

The joy is the greater that she seemed to have passed through terrible days of soul anguish, crying over the baby lost, everyone thought, but in reality having come to a terrific consciousness of her sins, eating nothing and having no peace by day and by night. The doctors and even her devoted husband were beginning to fear she was getting off her mind. "For twenty days," she says, "I have been at the cinema an unconscious actress!" Realizing now better than ever how I would feel about this experience of hers, she adds: "This is surely a letter that will please you with its news. With it I want to thank you for the kind words you wrote in P'Evangile de St. Jean, long ago in 1919, which please me ever so much. Perhaps you will try to remember them. Therefore I am writing them here: 'May in some way, sometime, somehow, the Heavenly Love be revealed to you, dear child! Lovingly your teacher, mother, and big sister!' "

In my letter telling her my joy, I asked her whether there had come help from outside agencies, but no: what is certain is the new eagerness to let everyone know of Christ's love. She tells me of a Turkish Hanum calling on her one day as she was singing a hymn that had a new meaning for her now. The lady asked her to start her song again. My little friend told her it was not a mere song, but one that told of the wonderful love of a newly found friend. Three times has the Turkish lady called on her after their talk that day! Her sorrow about the lost baby has been swallowed up in her great joy.

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XXX

THIS has been a very merry month for the Hindus because of the great Ganpati Festival. Ganpati (also known as Ganesh) is one of the most popular gods in the whole Hindu pantheon and is worshipped throughout India. The son of Shiva, who is the god of destruction and one of the gods of the Hindu trinity, he displeased his father, who promptly cut off his head; but remorse coming to Shiva when he saw his wife's grief, he looked for the head to put it on again. It had disappeared, so he went out, killed the first living thing he met—which happened to be an elephant—stuck its head on the trunk of his son's body, muttered a few charms and brought him to life.

This god with the elephant's head, the rotund body, the four or even six arms, is good-natured and jolly, and rides on a rat. As he is connected with the harvest, his festival comes near the end of the Rains. Popular tradition says that his big head represents sheaves of corn, his ears the winnowing basket, his one tusk the ploughshare, and his well-filled stomach the barn!

For weeks before the festival we see the modelers in their open booths making images of clay. These are set up in Hindu homes at the time of the festival. The priest consecrates the Ganpati by repeating charms and throwing red rice over him, and the members of the family worship him and present gifts. Then they have a good time with singing and other jollifications. At the end of the period they carry their Ganpatis to the water and throw them in, crying, "Oh Father Ganpati, come back soon," thus begging for a bumper crop next year.

I was in Bombay for a Medical Conference last week, so went and saw the long happy procession of people carrying their clay Ganpatis down to the sea on the long stretch of Queen's Bay. The smaller Ganpatis were carried on men's heads, but the bigger ones were so heavy that they have to have a palanquin borne on the shoulders of four men. The bearers waded out as far as they dared and threw their images in with tremendous shouting and splashing.

A missionary friend of ours had an amusing experience the other day. He got into a crowded railway carriage and had to stand. He noticed that one of the passengers had a clay Ganpati occupying the seat beside him, so asked him to take it on his knee. The man, unusually churlish for

Sketch by E. E. Strutton

THROWING GANPATI INTO THE SEA

an Indian, refused. Mr. G. did not press the matter but called the ticket collector when the train stopped at the next station.

"Would you please," he asked with a twinkle in his eye and pointing to the Ganpati, "ask this passenger whether he has a ticket? If he hasn't I would like his seat."

The ticket collector and Ganpati's owner and everybody else in the carriage thought it a huge joke and roared with laughter. The Ganpati was moved to make room for the missionary, who forthwith became good friends with his late antagonist and his other fellow travelers.

XXXI

This reminds me of what happened to me the other evening at Kamalapur Station. Marthabai, the impossible probationer who has become my favorite nurse, got a postcard from her sister, saying, "Mother won't live many days." We had heard of no illness of her mother, but Marthabai was terribly upset, so I gave her five days' leave and saw her off on the train myself. The women's compartment was jammed full, and there were the usual sleepers sprawled out on the seats, the floor, and the luggage racks. I got in and made a couple of fat grandmothers move themselves and their bundles, and then saw Marthabai comfortably settled. I stood on the platform speaking to her through the open window and trying to cheer her up. As the train was about to move, I happened to notice three old women near me who were wringing their hands in despair and gazing longingly at the train.

"What's the matter, friends?" I asked them.

"Oh Mudumsahib," they sobbed, "we want to go on that train, but it is full and nobody will let us in. It's the third train we've missed because it's too full. We've been sitting here since last night," and they all three wept copiously.

"What?" said I. "Nobody will let you in? I'll manage it."

I rushed along to the guard who was ready to signal, explained the situation, and begged him to wait a minute. He was a good sport and came and helped me. He went right into the compartment and bodily lifted some prone figures and jerked them into an upright position. I pushed the old ladies through the door and he put them in the vacant seats. Then I ran and carried their bundles for them. That was terribly "infra. dig." of course, for a white woman is not supposed to fetch and carry, even for herself; but there are some emergencies when dignity ought to go to the winds, and this seemed one of them. There were no coolies within call, though plenty inquisitive onlookers.

But there was a good joke on me after all. The last item of baggage lying beside their things on the platform was a huge roll of bedding. I dragged

it across to the train and was going to haul it in when an Indian man came running up, laid hold of the string of it, and said a little hesitatingly, "Excuse me, Mudumsahib, but that's mine!"

"Yours? Why, I thought it belonged to these old ladies!"

They were looking out of the window, and they thought it the joke of their lives. They and Marthabai, and the guard, and the man I had nearly defrauded and myself laughed and laughed.

"Did you just come off that train?" I asked the man.

"Yes."

"Well, to make up for my attempted robbery of your bed bundle, I'll take you and it safely home in my car," I suggested. And he agreed with alacrity.

Marthabai and the three protégées made friends, and I told her to look after them. It will be good for her as well as for them and will take her mind off her own troubles. The dear old things held my hand through the open window and kissed it and fondled it, with the tears running down their wrinkled cheeks. They and I will never meet again, but we've had a friendly contact. Their lives are so drab that this incident will stand out as a great adventure, and they will mull it over and repeat it to their children and their children's children—with many embellishments, no doubt.

As for me, I drove the man and his bed bundle home, to a funny little street I had never been in before. I found "his wife's mother sick of a fever" and invited her to come to hospital the next day—which she did. And as I went to bed that night, I counted my help to the three stranded dames as my Boy Scout stunt for that day, and I thought what an interesting place India is, with its unexpected incidents and droll encounters waiting round every corner.

The passivity of Indian women is amazing. It is extremely difficult for us independent, emancipated white women to realize the tenacity with which our Indian sisters cling to their chains. There is the sanctity of custom, the urge of environment, and the inexplicable feminine instinct of self-sacrifice. These three things made suttee possible—the immolation of a widow on her husband's funeral pyre. It is a hundred years since suttee became illegal, but it is still carried out once in a while, and many an abused little widow longs for it.

A horrible case came to light recently in which a Brahman widow was forced to commit suttee. She was made to bathe in the Ganges and then to sit on her husband's unlit pyre beside his corpse. All of a sudden flames leapt out and the poor girl's clothes caught fire. It was a simple trick, prepared beforehand, but the ignorant and credulous crowd thought it a miracle and shouted "Hurrah for Suttee! Hurrah for Suttee!"

In agony the girl jumped down from the pyre and rushed into the river. The rascals, afraid that if she were rescued the tale of their trickery might be divulged, shouted to her to drown herself and they prevented some police officers from helping her. She was finally pulled ashore but died two days later after appalling suffering. Think of this happening in the twentieth century!

XXXII

We have also had the Snake Festival recently. Indians fear snakes, as they have good reason to do, for snake bites account for over 19,000 deaths annually! This snake worship is very ancient and was probably an aboriginal cult incorporated into Hinduism.

The strict doctrine about the sanctity of life accounts for most snakes being allowed to go scot free. One day when Luke and I were traveling by slow train, we heard a tremendous hubbub at a small wayside station. Any station is normally a place of hubbub, but this particular hubbub was abnormal. Seeing a crowd of excited people gesticulating, we got out, walked up the platform, and discovered a five feet long cobra smashed with an iron pole and wriggling in his last agonies. We asked the stationmaster what had happened.

"Sahib, mudumsahib," he panted with importance, "this old sweet-meat seller" (and he pointed to a bashful and ragged old fellow who was enjoying the notoriety of being a temporary hero), "he sitting half asleep with his back to station wall. He feeling something moving behind. He looking round. He seeing big cobra trying to climb up wall. He yelling and jumping up. He no stung, by the mercy of the gods."

"Then he killed the snake?" I asked—foolishly.

"Certainly not, Mudumsahib," said the stationmaster with a look of pity for my ignorance. "This old man, he good Hindu. He no killing *anything*."

"Then who killed it?" I persisted.

"The engine driver of your train, Mudumsahib. Nobody here in station, and nobody in the village killing snake. All good Hindus. I knowing the down train due in two–three hours. I saying, 'Let's keep snake in good view for two–three hours till down-train coming. Down train engine driver he Christian. He no mind killing."

"But how did you prevent the cobra from getting away during these two–three hours?" enquired Luke.

The stationmaster laughed and smacked his lips. "Throwing stones, Sahib, much stones."

I looked at the cobra, almost quiescent now, with just a few spasmodic ripples running down to its tail from the big gash showing the broken vertebrae. The village had had the time of its life—for two–

three hours. Sometimes one can even be sorry for a cobra.

XXXIII

We had a distinguished visitor to tea yesterday. He is distinguished from our point of view, but despicable from another point of view. When a conservative Brahman friend called, we could not entertain him in the same room!

Dr. Goman was born an outcaste in a native state. He had the unusual good fortune of a chance at education, and proved so brilliant a scholar that the Maharajah granted him a scholarship for study abroad. In London he took the degree of D.Sc. and was admitted as a Barrister-at-Law. Then he proceeded to America and gained both his M.A. and his Ph.D. at Columbia University. All afire to help his native land and more especially his own native state, and confidently expecting an important post under his Maharajah, he hastened home.

When Dr. Goman went to the palace to report, the chamberlain would neither let him in nor would he announce his return to the Maharajah . . . because he was an outcaste. He wrote to the Maharajah but his letters were held up by the private secretary . . . because he was an outcaste. He could get no decent house to live in . . . because he was an outcaste. He pretended to be a Parsee, so got into a Parsee hotel; but in a few days the proprietor discovered the fraud and drove him out with contumely. Some high-caste acquaintances said they would have been glad to take him into their houses, but their servants immediately threatened to strike, so they excused themselves with regrets (?) from offering him hospitality . . . because he was an outcaste. Can you even dimly picture the mental condition of this man who had struggled to the very top of the tree, who was by far the best educated person in the entire state, and who yet could not get so much as a roof over his head . . . because he was an outcaste!

After a fortnight of vain attempts to interview his ruler, who was no doubt kept in entire ignorance of his return, Dr. Goman gave it up. He made his way to one of the big cities, where caste prejudice is much less cruel and where a clever man has a chance in spite of disabilities of birth. He is now a judge of the High Court, highly respected among all enlightened circles and enjoying a large and lucrative private practice. His own grueling experience has made him determined to help his fellow outcastes, and he lectures all over India and presides at innumerable conferences, advocating the rights of man as man. He is interested in establishing boarding schools for outcaste boys, for he feels that education is the big hope of the outcaste. In fact, this was what brought him to Kamalapur. He wanted to consult Mr. Brunton, who is well-known among Hindu reformers because of several splendid untouchable boys whom he has trained in college or technical school and has sent out into the world as outstanding citizens.

Outcastes—also known as untouchables or the depressed classes—must live outside the village walls in quarters of their own, mostly a cluster of wretched huts where they enjoy the barest necessities of life, so bare as to be incredible to Westerners. Only at certain hours of the day may they step inside the village. They may not draw water from the village well.

Missionaries have been working for a century to break down caste injustice; but it is only within comparatively recent times that the outcastes themselves have begun to rebel and to realize a class consciousness. Gandhi and other caste reformers are helping them. There is an admirable "Depressed Class Mission" financed and managed by a body of caste men who are ashamed of the centuries-old ill treatment of outcaste by caste, and who have founded excellent schools for these poor brethren whom the holy Hindu scriptures refer to as those who are "unseeable, unhearable, unthinkable, untouchable." In the very progressive native state of Travancore the state schools have for years been open to the untouchables, who are consequently well educated. Some have risen to the ranks of magistrate, police officer, excise inspector. A Christian of outcaste origin is now head of the land revenue of a district, and a Hindu outcaste has been made a first-class magistrate and a divisional assistant.

Some years ago a Government decree declared that no school accepting a Government grant might refuse admission to untouchables. (These grants-in-aid are given impartially to any school fulfilling the scholastic and administrative requirements, whether it be Hindu, Mohammedan, Christian, Jain, Jewish, or any other management.) But it is extraordinary how means can be found for evading the law. In some cases the school would be held in a temple—and outcastes may not enter the temples. Sometimes it would be held in the house of a caste man—and outcastes may not enter there. And sometimes when there was no excuse about the building itself, the contemptuous treatment of outcaste pupils would be so intolerable that the few brave souls who were audacious enough to attempt to sit beside their high caste brothers would usually give it up in despair and remain illiterate.

In the Madras presidency the non-Brahman party and the anti-Brahman parties are increasing in power. They lately managed to get a bill passed rendering liable to fine any person who obstructed another from using a public street or market. The Brahmans, who formerly held almost undisputed place and power in India because of their heritage

of brain capacity and of education, and who therefore had the monopoly of clerkships in Government and other offices, are beginning to find themselves ousted by non-Brahmans. One enlightened native prince, himself a Maratha, makes it his steady policy to educate Marathas for the state offices where he now has Brahmans. One witty Brahman, making a speech at a banquet, referred to himself thus, "I have the misfortune to belong to that now-depressed class—the Brahmans!" That was a splendid pun on the word *depressed* both in its ordinary and in its technical significance.

One of the worst enemies of the outcastes is their own inferiority complex. Through the centuries they have been depressed, repressed, suppressed, and oppressed, and have accepted their lowly status as irremediable. We often notice this when we urge untouchables to let us take their children into our boarding schools.

"But, Sahib," they will protest, "you don't understand. We're outcastes. How can our children be educated? And if they should be, what good would it do them or us? Nothing can change our *nasheeb*. (Fate.)"

The Boy Scout and Girl Guide movements are doing magnificent work. Scouting has come to stay and it is helping to smash caste prejudices as nothing else has done so far. Boys from every province of India and from every caste and creed and stratum of society can meet together and have a glorious jamboree. They can eat and sleep and drill and parade together and have all kinds of stunts. What is this but the spirit of Christian brotherhood? But it would not be successful if it were called that. The fact that it is not blatantly Christian and that it is not sponsored by any blatantly Christian organization has been a great asset; and we are all thankful that this ostensibly secular movement is accomplishing what missionaries have labored over for a century.

Travel is also a great leveler. Most Indians adore travel and will never miss a chance to have a visit somewhere, even if they have to go hungry in order to buy their tickets. The trolley cars and the trains and the motor buses are all crowded to overflowing, with no distinction of caste or outcaste. In village life the proud Brahman may avoid the very shadow of the outcaste, but in a public vehicle he has to rub elbows with him, because they have paid the same fare. The last time I was down in Bombay, my taxi was held up at a street crossing and I amused myself by watching a crowd jostling to board a trolley. It was an extraordinary mixture. A tall, supercilious Brahman with an imposing air of authority got squeezed between a fisherwoman with an extremely odoriferous hand basket and a heavily-veiled "purdah" woman carrying a child on her shoulder. The child's sticky fingers pawed the Brahman's tussore silk coat sleeve, to his great disgust. But further humiliation was in store. Behind him pressed a nondescript little man dressed in a dirty loin-cloth and a ragged red wisp of a turban. I actually saw him turn and wink to his companion and then give the Brahman a tremendous dig in the ribs. When the Brahman looked round with a murderous expression the little man was innocently looking the other way, but when the high caste man's back was once more turned, he and his friends went through a dumb show pantomime and laughed (silently) till the tears ran down their cheeks. Nobody but an outcaste could appreciate the thrill that fellow got from poking a *Brahman* in the ribs with impunity.

XXXIV

P.S. I must tell you that my nurse Marthabai turned up a day before I expected her, smiling and happy, and a little bit shame-faced.

"But what about your mother, Marthabai?" I inquired.

"She's all right, Mudumsahib."

"Not ill at all?"

"No, Mudumsahib."

"Then why on earth did your sister write that way?" and I felt stung, for some of our Christians have a habit of sending an urgent letter or telegram about sickness in the family when they are merely wearying to see their friends.

"Well, Mudumsahib," stammered Marthabai, "we Indians are very superstitious, and a crow is a bad omen. My mother was sitting grinding meal in our little courtyard when a big black crow flew down from a tree, came within three steps of her, and fluttered its wings at her. My sister was in the house and saw it, and she thought it was a sign of death for my mother."

Well, I was just about speechless. I was ten rupees out of pocket for Marthabai's railway fare, and had been badly handicapped in the wards for four days without her—all because a crow flapped its wings at her mother in a village a hundred miles away! I pointed this out to Marthabai when I got the power of speech back, and reminded her that if everybody were to die within a few days of seeing a crow flap its wings, we would soon all be dead men.

And she answered with the inevitable phrase which India has invented to provoke the foreigner and to preclude all further argument, "True, Mudumsahib. But what to do?"

(Continued on page 440)

THE FIRST TWO DECADES OF THE WEST AFRICA MISSION

By WILLIAM HENRY SANDERS

THE West Africa Mission of the American Board had its beginning in the sympathy for Africans and interest in them aroused by the reports of David Livingstone and Henry M. Stanley. The great Otis legacy made it possible at that time to open a new mission, and Dr. John O. Means, one of the Board's secretaries, was appointed to investigate and recommend places where missions might advantageously be established.

Of the places suggested, Bie was chosen, the reported healthiness of the region and the expectation that the far-traveling native traders would, when converted, carry the Gospel to distant countries, largely influencing this choice. The pioneer party consisted of Messrs. Bagster and Sanders, who left New York on August 7, 1880, and Mr. Miller, who joined them at Lisbon about the close of September.

The landing at Benguela was on November 13. Porters for the journey inland could not be secured immediately and a delay of four months ensued, a tiresome period utilized in the repacking of goods and in making progress in knowledge of the Portuguese and Umbundu languages. Finally many Bailundus came to Catumbela with their trade. This was chiefly wax and if a man took cloth in exchange, that would weigh very little. So a fair number decided to carry sixty-pound loads as well, and add the pay to the gain from trading.

The start inland was on March 1, 1881, Bailundo being reached on the 29th. An attempt to use donkeys for transport of loads came to an end the first day after leaving Catumbela. They would not "fellowship" with us, as a colored missionary lady of the English mission said later of a riding ox that would not carry her. The slowness of the journey was due largely to ignorance. Journeys made thereafter were easier, for the travelers made the right preparations, knowing what to expect,

FROM DR. STRONG'S *Story of the American Board*

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Spying out the Land

When it became possible to think of entering upon new fields the Board turned at once toward Africa. The project of another mission in that land was taken up with utmost care. Dr. John O. Means, then recording secretary of the Board and soon to be elected corresponding secretary, was appointed to make the investigations. His inquiry was painstaking and complete, involving not only a study of the literature on Africa, but consultations with officers of other Boards in England and on the Continent, and with officials of high importance in African affairs and in world politics. The report, presented to the annual meeting of 1879, was so complete in its survey of the land and its missionary possibilities as to be a document of first importance, not only for the American Board, but for every student of Africa.

The Location at Bihé

The recommendation with which Dr. Means' report closed pointed to Bihé, in the province of Angola, on the west coast, as on the whole most nearly meeting the desired conditions. This location, some 250 miles east from the port of Benguella, with an elevation of 5,000 feet above sea-level, was accessible, healthful, populous, and in a potentially important field Its tribes of vigorous and capable Africans, Bihénos, and Bailundos, nominally under Portuguese jurisdiction, were measurably untouched as yet by the vices of the coast, with no defined religious system or object of worship, and wholly unreached by missionary operations.

The Board promptly accepted this report and determined to

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access to the mission still easier. The Umbundu speech, also, which the missionaries of this Board were the first to acquire and reduce to written form, is a leading dialect of the great Bantu language and widely diffused throughout the interior A Scotch missionary of a neighboring field has said that Bihé cannot be overestimated as a center for missionary work; he has found its people traveling in every direction, their word everywhere believed; it is his conviction that a more enterprising tribe of men does not exist in all central and southern Africa.

The First Missionaries

The first missionaries were sent out in 1880. Rev Walter W Bagster, an Englishman of the family associated with the famous Bible publishing house, Rev William H Sanders, son of American Board missionaries in Ceylon, where he himself was born, and Mr Samuel T. Miller, son of a freedman in Virginia, educated at Hampton Institute, unordained but fitted, it was believed, to be of special service in the establishment of work in Africa. The party landed at Benguella in the middle of November, and were civilly treated by the Portuguese authorities. But the customary delays and difficulties in dealing with the easy-going natives made it a wearisome and vexatious task to secure porters and prepare for the inland journey.

Getting on the Field

After many disappointments at last they got started on their slow and adventurous journey of three weeks, and, after many vicissitudes, arrived at Bailundu, only a short distance from Bihé, March 28, 1881. It was a picturesque procession that wound into this African village. Beasts of burden not being available, the loads

and also knowing better how to deal with the natives.

At Bailundo the party met Senor Silva Porto, a trader aged sixty or seventy, *en route* to the coast with ivory. From him good advice was received on many matters about which he was questioned. Esui Siui, Chief of Bailundo, was also friendly, adopting the party as his "guests," None of his people would dare molest any in this relation to him.

The carriers refused to go further. Paying them exhausted the supply of cloth which was the currency. Barros, who had been hired as helper and interpreter, had said that the pay to Bie should be eight yards of cloth per load. When skeptically asked what he would do if the carriers refused such a small amount, he had replied, "Give them the toe of the boot." When that amount was spurned for porterage even to Bailundo, he was found to have left all his courage at the coast. He strongly urged that they be given what they asked. They were satisfied with twenty yards of cloth and a bandana handkerchief per load, slightly less than the amount suggested by Silva Porto.

Mr. Bagster thereupon returned to the coast for a new supply of cloth currency, Messrs. Miller and Sanders remaining in Bailundo. The time was used in continuing the study of Umbundu. Barros had no idea how to teach a language. Questioned, word by word he gave the equivalents in Umbundu of the present, past, and future tenses of several Portuguese verbs. Comparison of these showed the inflection of Umbundu verbs. There seemed to be no variety of moods. The simple stem underwent modifications, each of which could be inflected, reminding one of the Hebrew conjugations. For example: to tie was *oku kuta.* This stem, *kuta,* if changed to *kutisa,* meant "cause to tie" or "help to tie," and could be inflected in the present, past and future. So, *kutakuta, kutila, kutaila, kutulula, kutulola, and kutaisa. Kutaila* meant "tie for," *kutulula,* "untie." The accumulation of vocabulary was simple until words of abstract meaning were sought.

On Mr. Bagster's return, an attempt was made to go to Bie, the place chosen for occupation. This was frustrated by word from Bie refusing admittance. Hence Ekuikui's invitation was accepted and the first station established in Bailundo. Building, the first business, had barely been commenced when Mr. Bagster left to meet four recruits at the coast. After that journey he was never well and on February 22, 1882 succumbed to an attack of malarial fever. He had nearly died from an attack of fever during that four-months' delay at the coast, and when, later, news had come of the death of Mr. Comber, pioneer leader of the English Mission to the Congo, he had remarked, "This is a notice to me to be ready."

About the end of 1881 Mr. Miller had gathered lads together and begun school work. Evangelistic work also was carried on as far as knowledge of the Umbundu language permitted. In 1882 a further party of four recruits arrived. In 1883 three missionaries went to Bie and started a station, but before a permanent house was finished, Ekuikui, instigated by a trader from the coast who represented himself to be a government emissary, ordered the missionaries in Bailundo to withdraw to the coast. For two months they resisted but finally went. The traders at the coast expected all the missionaries to embark for America. One couple indeed was bidden by the mission to do so. Another family remained at Benguela, while yet another couple, after six weeks, returned to the interior and was gladly welcomed by Ekuikui. In a year or two not only the Bailundo station was reestablished, but the Camundongo station also, and very soon the Congregationalists of Canada established a station at Chisamba in Bie.

During the first decade, nineteen missionaries were sent to the field. Of these, three died there; three were sent back to America as it was believed they would soon die if they remained; three withdrew for other reasons. Three stations, already mentioned, were established. A school was begun at each station. A church was started at Bailundo with fourteen baptized converts. Evangelistic work was carried on. Several translations of Scripture were made and a few hymns prepared. Printing was begun in 1887.

During the second decade the number of missionaries was much increased. A new station, Sacanjimba, which was later moved to Chilesso, was formed. Churches were organized at Camundongo, Chisamba, and Sacanjimba. Schools were enlarged and multiplied. Some outstations were opened. During all this time each station prepared its own native helpers, whether teachers or evangelists. Evangelistic work was pushed.

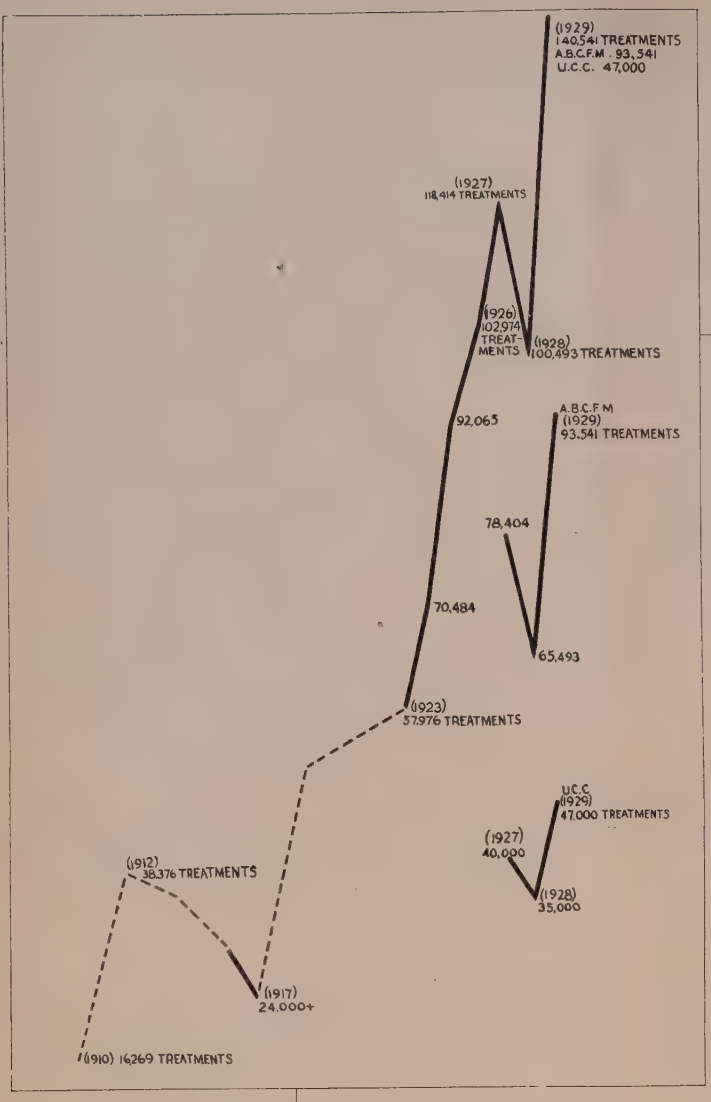
The mission work has been from 1890 in contact with Portuguese officials instead of native chiefs. These as a rule have been friendly, although there have been exceptions.

During this decade the rubber boom decidedly hampered the work of the mission. Rubber plantations in the East Indies had not met the demand. A fair quality of rubber could be gotten from the roots of a vine in eastern Angola, though the diggers did not properly clean it. Biheans and Bailundus had an orgy of getting rich, buying rubber from the diggers, transporting it to the coast, and selling it to the traders. None were willing that boys and young men should waste time in school; they and often the girls did the work of transportation. This continued till an ample supply of clean rubber from India led to the rejection of the Angola brand.

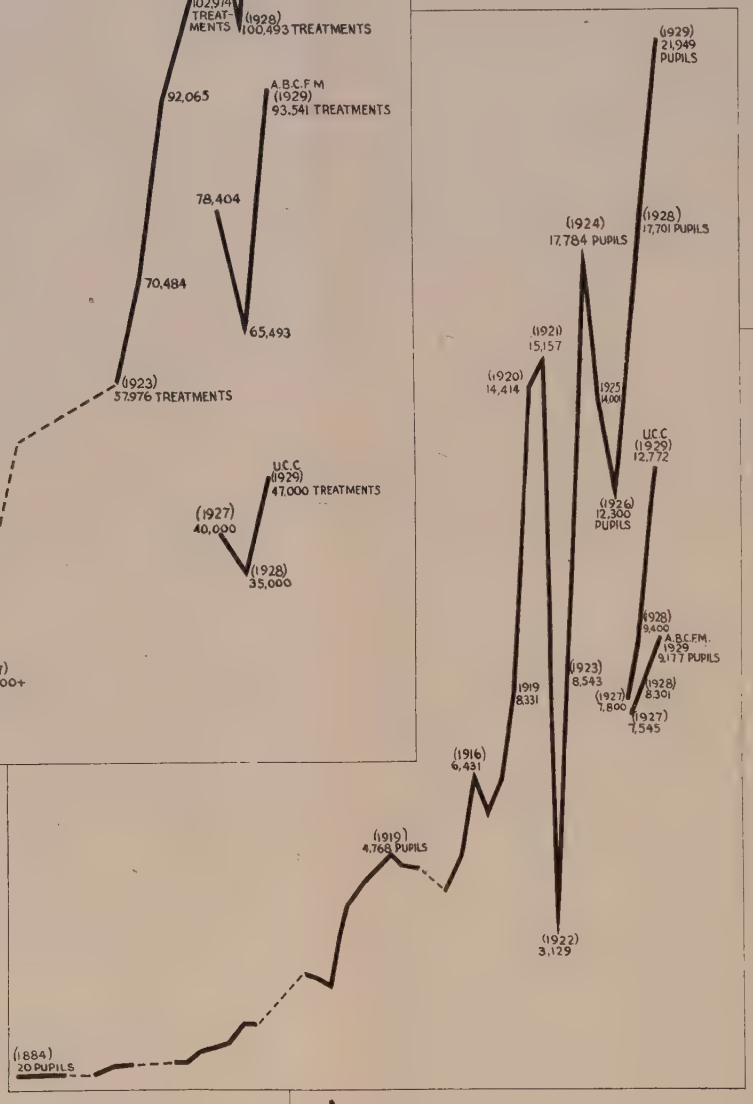
WEST AFRICA JUBILEE CHARTS

By

GLADWYN W. CHILDS

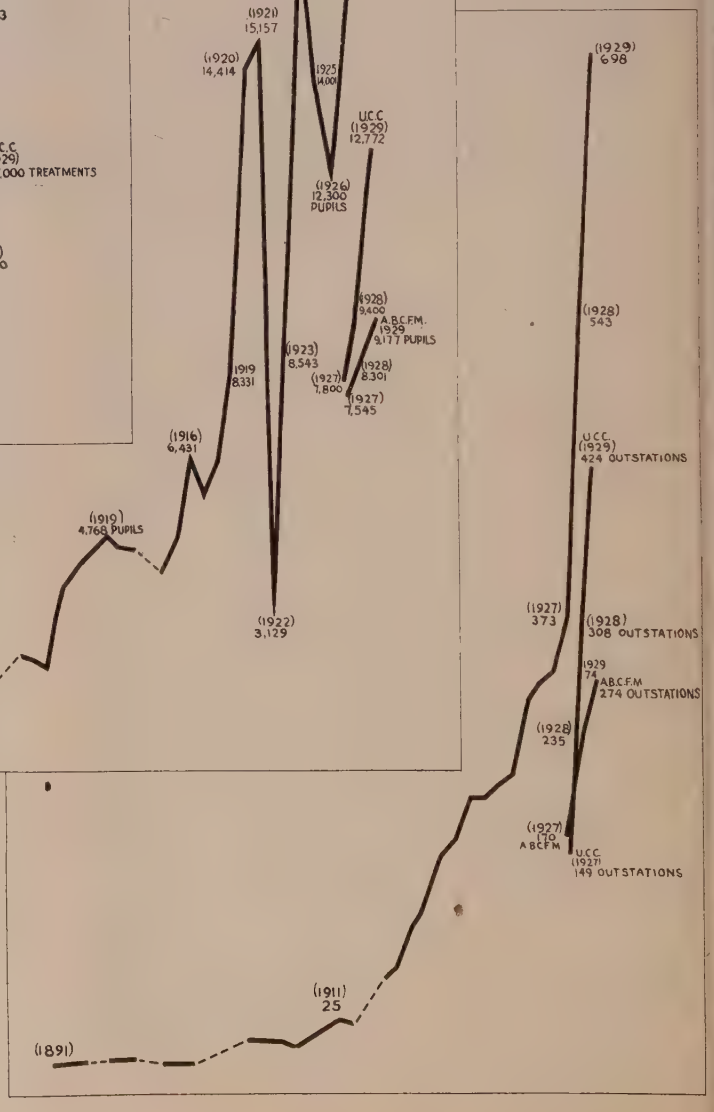


Above: Growth in Medical Work



Above: Growth in Number under Instruction

Below: Growth in Outstations



WEST AFRICA JUBILEE CHARTS

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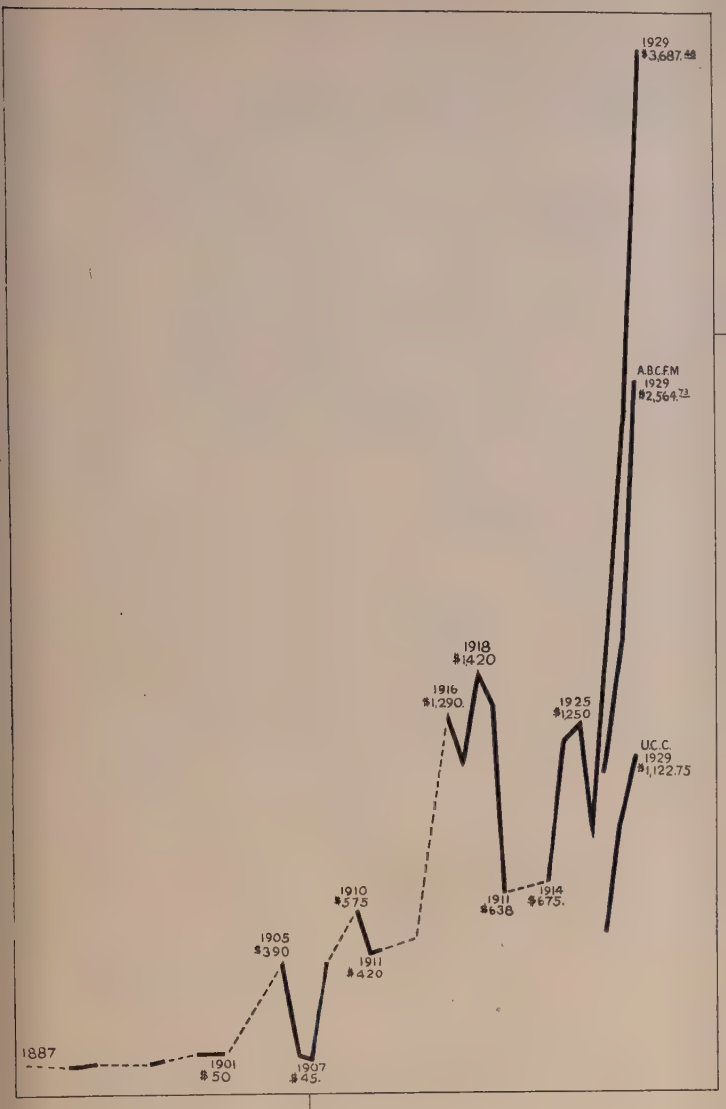
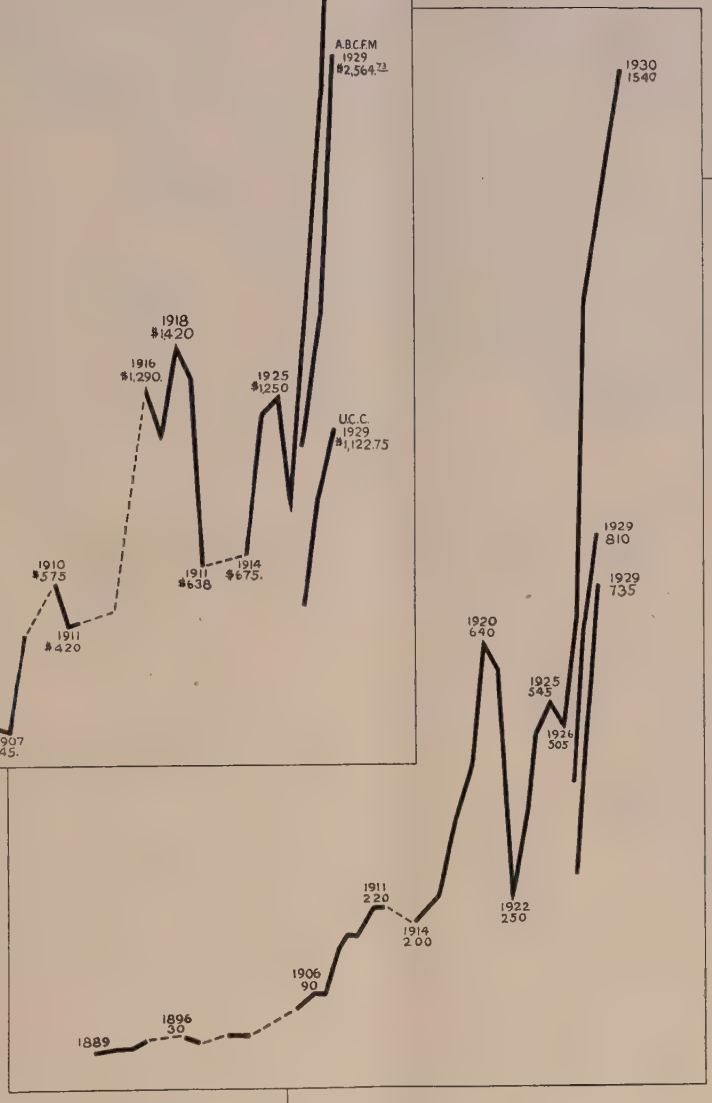
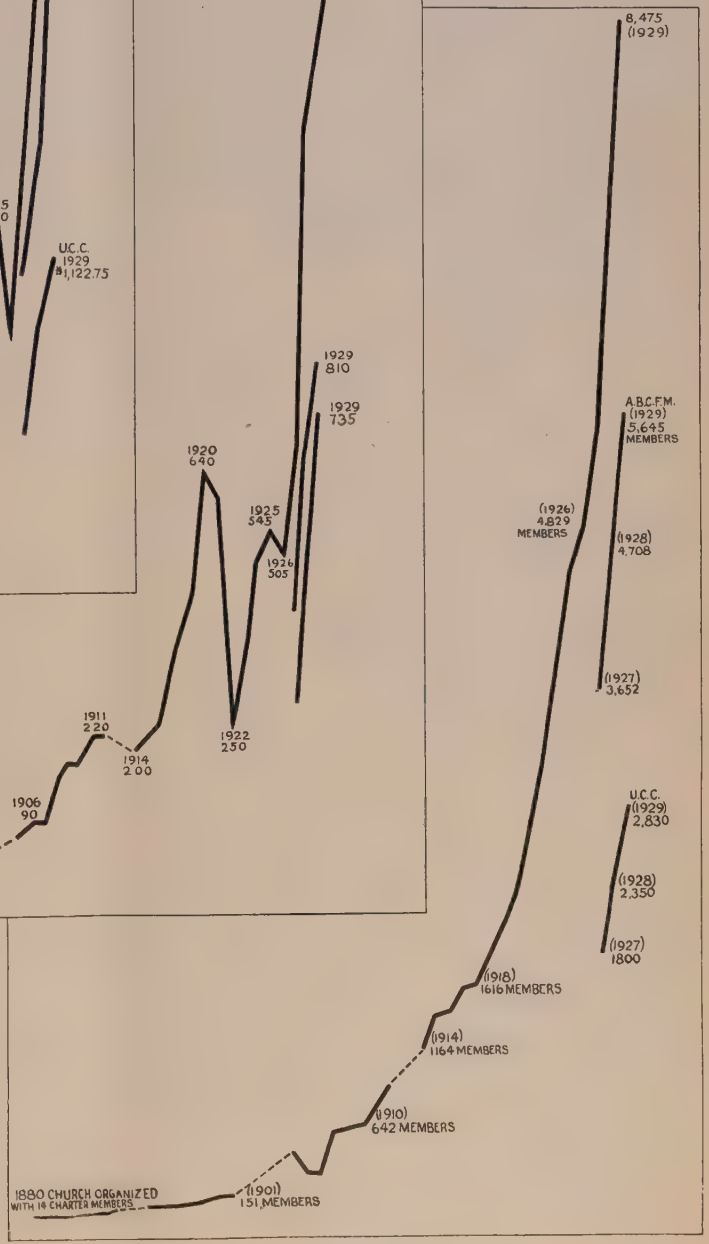


Above: Growth in Church Contributions



Above: Growth in African Workers

Below: Growth in Church Membership



THE LAST TWO DECADES OF THE WEST AFRICA MISSION

By GLADWYN MURRAY CHILDS

DR. CORNELIUS PATTON visited the West Central Africa Mission in 1911, accompanied by Dr. F. B. Bridgman. Could he have re-visited the Mission at the time of the Jubilee, what changes would have seemed to him most striking?

First, and most notable, the establishment and growth of the central institutions, non-existent in 1910. It was at the Mission meeting attended by Dr. Patton that the first steps were taken toward the foundation of what have become Currie Institute and Means School. Great has been their influence in the life of the Mission and of the whole region.

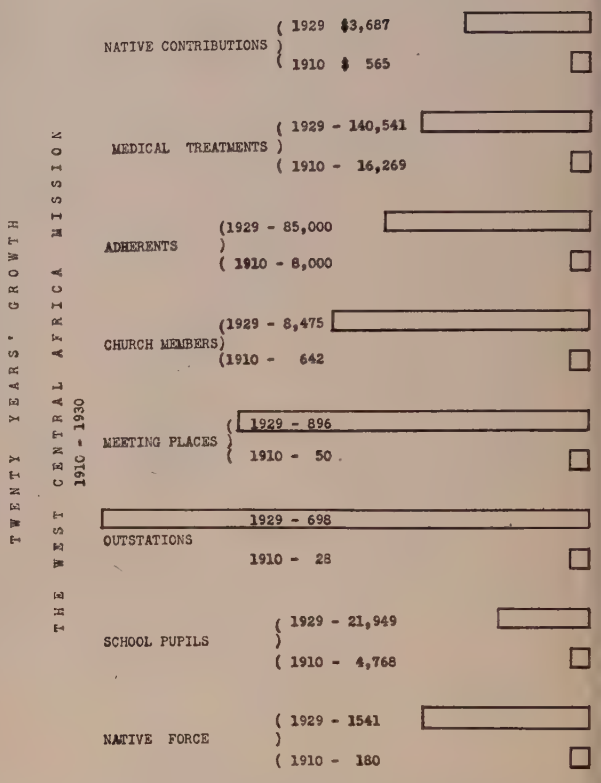
The physical aspect of the Mission has been transformed. Where there were scarcely two brick and tile buildings in the whole Mission, now are found the substantial plants of Currie, Means, Galangue, and the other stations.

The establishment and growth of the work at Galangue is well worth noting. The Mission is proud of the splendid contribution which the colored churches of America are making through the work of Mr. and Mrs. McDowell and Mr. and Mrs. Coles.

The work at Lobito has not yet assumed large proportions, but the very fact of its commencement should be noted, since the definite purpose to undertake it dates from about the time of Dr. Patton's visit.

The rapid development of the work of the Canadian Board is a thing of recent years. In 1910 it was responsible for the work of Chisamba Station alone. Now it has practically as many missionaries on the field as the American Board has, and takes care of the stations of Chisamba, Kamundongo, and Lutamo (the fast-growing work of the Ndondi area), and of the region of Chitembo, where it is hoped a new station may be opened shortly. Each of the Canadian stations has a strong boarding school, and a vocational school is being developed at Kamundongo. The Canadian Board assumes joint responsibility with the American Board for the staffing and support of the central institutions. The Canadian Mission has inaugurated work for the urbanized natives along the rail line and in the strategic center of Huambo (Nova Lisboa). It has also begun a much-needed work among the Portuguese colonists.

Twenty years ago the native Church, although it was alive and growing, had hardly what could be called an independent organization. Today the native Church manages its own affairs and exercises a very large degree of independence and initiative. It now has its own ordained ministry which it supports entirely as one item of a very considerable budget.



Comparative Growth in West Africa

Could Dr. Patton have re-visited our Mission, I am sure that he would have been interested in the fact that whereas our educational work was then carried on in the native language, it is now done entirely in Portuguese. That is the main reason for the fact that the growth in the number of school pupils has been far less rapid than has been the growth in other parts of the work.

In the light of the foregoing it will be easier to understand the statistics which show that the growth of the Mission during the past twenty years has been nothing less than phenomenal. The figures are as follows:

Items	*1910*	*1929*	*Rate of increase in percentage*
1. Native force	180	1,541	750
2. School pupils (total number)	4,768	21,949	360
3. Outstations	28	698	2400
4. Chapels (places of regular meeting)	50	896	1700
5. Church members (not including probationers or catechumens)	642	8,475	1220
6. "Total constituency" or attendants	8,000	85,000	950
7. Medical treatments (annual)	16,269	140,541	760
8. Native contributions (annual)	$565.00	$3,687.48	550

The figures for 1930 are for the combined work of the American Board and the United Church of Canada. There were not two separate missions in 1910. Even now the division is largely a matter of administration and for purposes of financing.

Were we to take these eight items as the basis, and average them, we could say that the work of the mission has increased by 1086 per cent during the past twenty years. The accompanying graphs and charts will show these facts more strikingly than can any explanations or set of figures.

When Dr. Patton visited us in 1911, he felt that our Congregationalism was of an extremely independent and individualistic type. He is reported to have said that ours was not one, but five missions. Could he revisit us, I believe that he would feel this tendency to have been overcome, in sufficient measure at least, to ensure real coöperation. He would no longer find us a set of isolated and independent stations. That was the end of a period—the period of pioneering. We feel that we have now emerged with our positions consolidated. We are a unit organized and ready, with God's help, for the next twenty years of steady progress and growth.

HOME BASE

NEEDED, A BUILDER

The American Board is in urgent need of a young man with training and practical experience as a builder for its West Central Africa Mission. This Mission which has just celebrated its Jubilee has met with a remarkable response among the people. It has raised a Jubilee Fund for securing more adequate buildings. The immediate need here is for a builder with the missionary spirit who, in the process of housing the Mission institutions, will also have opportunity to give Africans valuable training. The Mission is in the healthful uplands of Portuguese West Africa. Anyone interested should correspond with Alden H. Clark, D.D., Candidate Secretary of the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Massachusetts.

THE PRAYER CYCLE FOR WORLD SERVICE

The October–December number of this quarterly cycle published by the Commission on Missions, gives as its aim: "To bring the varied features of our world-wide service into our daily prayer life as one integral part of private or family devotions, that thus all Congregational activities may be more fully directed and energized of God. To give to our constituency in printed form all the main objectives for such intercession that it may be definite and intelligent." It is an indication of appreciation, perhaps, too, of a sense of the need of prayer for the coming of the Kingdom, that the list of subscribers increased this year from 1,113 to 1,880. This number seems particularly helpful.

FOREIGN MISSIONS HELP HOME MISSIONS

"Dear Missionary Herald:

"I am glad to be sending my subscription for another year. The September number has been of special interest to me as a group of colored people, chauffeurs, cooks, and waitresses from summer homes here have gathered with me on Sunday evenings for a little friendly interview and song. And it was pleasant, with a map of Africa on the wall, to tell them a little about the Angola Jubilee and Miss Walbridge's work among the Zulus. They have left with me a neat little sum for the colored school in Beloit, Alabama, and I think there will be a remembrance for Miss Walbridge.

Yours loyally,

Maria Holley Sheldon, Dorset, Vermont."

SEPTEMBER WAS A GOOD MONTH

By SECRETARY MERRILL

Readers of the October HERALD will remember that I was obliged to report a loss of $20,088 in apportionment contributions for the calendar year up to September 1st. They will rejoice with me that during September a change occurred which now enables me to report that there has been a *gain* in apportionment contributions for the calendar year up to *October 1st* of $28,052. Of this gain the American Board had $18,786, the Home Boards $6,662 and the State Conferences $2,604.

The total contributions for the nine months were $1,336,117, or 45.9 per cent of what was received during the entire twelve months of 1929.

Now that we have made a small gain with regard to 46 per cent of our task, shall we not make the Advance which we have prayed for, and planned for, and worked for, in the 54 per cent that yet remains? The next three months will be significant days indeed among our churches.

THE BOOKSHELF

THE CHRISTIAN TASK IN INDIA

Principal John McKenzie of Wilson College, Bombay, has rendered a valuable service to those interested in India by editing *The Christian Task in India.* This book follows a plan which has approved itself in different fields of thought. The author has secured separate articles by leading authorities on different aspects of the Christian task in India. The names of the authors of the separate chapters will carry great weight with those who know India. The subjects of the chapters also cover in a fairly comprehensive way the different types of work in which the Christian Church is engaged. Naturally, the book has the weakness that all such books must have, in that it lacks somewhat in unity of treatment. However, the value of most of the chapters is so great that everyone who desires to be well informed in regard to progressive present-day missionary policies and efforts in India should certainly read this book.

The brief chapter by Reverend J. C. Winslow on "The Intelligentsia" of India is a masterpiece. Bishop Azariah's presentation of "The People of the Villages" not only makes clear the intricacy of the problem, but shows how missions may seek to meet it and what interesting results may be obtained. Miss Van Doren's chapter on "The Women of India" is brilliant and fascinating. It points out not only the surprising development of the Women's Movement, but the many pitfalls that are in the way and the steps that should be taken to help women in industry as well as in other walks of life. So we might go on mentioning the different elements which make this book remarkable, including the chapter on "The Problem of Poverty" by Sam Higginbottom, the presentation of "Indigenous Christian Efforts" by P. O. Philip, and the most discriminating final chapter entitled "Towards Unity" by the Bishop of Bombay.

The net impression left by the book is one of hope. It shows a land in which the Christian forces, both foreign and national, are facing with alertness and with large-mindedness their task. It shows a land of movement and promise which is giving surprising response to all efforts at friendly helpfulness. In his introduction, the Metropolitan of India points out that one of the earliest names for the religion of Christ was "The Way," and says that he is sure that in India today we need to present the Christian religion as a way which covers "the whole of life in all its diverse activities and relationships." It is because this book so presents the Christian task that it has its great appeal to the reader who is interested in the expansion of Christianity in the modern world.

ALDEN H. CLARK.

(Written for the *Student Volunteer Bulletin.*)

TURKEY IN THE WORLD WAR*

This volume is one of the fifty or more to be published in English by the Yale University Press for the Carnegie Endowment for International Peace, in its series on Economic and Social History of the World War, under the general editorship of Professor James T. Shotwell. This series is really a monumental survey, for in addition to the books to be published in English, some one hundred and fifty are to be published in a half-dozen other languages.

The author of this volume, Ahmed Emin, Ph.D., is a journalist of Istanbul (Constantinople) Turkey. He was formerly professor of statistics in Constantinople University. He received his doctorate at Columbia University in 1914, writing his thesis on the subject: The Development of Modern Turkey as Measured by Its Press. Professor Shotwell gives high praise to the author when he says "Fortunately, the author of this volume has been able so to deal with the phenomena of Turkey under the stress of war as to furnish a contribution to science and, at the same time a lesson in social and political justice."

After this high praise from the general editor, it is a little disappointing to find the author insisting that it is impossible to write scientifically on the social and economic effects of the Great War on Turkey because source materials are sadly lacking. He seems to seriously distrust the statistics which he presents. He says on page 92 for instance, "Like most Turkish statistical material, these figures are not at all complete and can convey only a general impression, etc." The book proves to be a very interesting record of the impressions of a close Turkish observer, one on the inside of the situation. The only limitation which I would make to that statement is that I do not believe Dr. Emin knows Anatolia very well. He writes as a resident of Constantinople, who has seen very little of the interior of the country. The book, however, is hardly more than a record of impressions with occasionally a batch of statistics of more or less doubtful value.

The author divides his topic into three sections: A preliminary section on Turkey before the World War, the main section on The Actual War Period, and a brief concluding section on The After Effects of the War. The last section, though hardly up to date, the book having been written in 1928, gives an excellent idea of the trends of life in the New Turkey. A great deal of light is thrown throughout the book on the roots of the Nationalist Movement.

It is exceedingly interesting to get a sober Turkish view on such questions as how Turkey entered the

(Continued on page 432)

*By Ahmed Emin, Ph.D. Yale University Press, New Haven, 1930. Price, $3.25.

OBSERVATIONS

By

WILLIAM E. STRONG

A TOUCHSTONE FOR MISSIONARIES

THERE are many kinds of missionaries. We classify them in different ways: evangelistic educational, medical, etc.; or as scholars, administrators, writers; or as strong on the language, or on rural development, or in leadership of youth, or in mission finance.

They tell us that to those among whom this missionary work is being done there are just two kinds of missionaries: those who love them and those who don't. The latter class may be as hard working, as devoted, as self-sacrificing as the others. They may be competent at their posts, respected, admired, if somewhat feared. They love the missionary cause, their work, and their Lord for whose sake they have become missionaries. One or another or all of these objectives inspire their effort. They are eager to see the Christianizing of the people; but the people themselves they do not love. And the people know it, feel it. There is the barrier that prevents a full effectiveness and keeps them in a class outside the warm affection of the people.

It is not always due to a "superiority complex." These missionaries are apt to be proud of the race for which severally they are working; they are ready to defend it from criticism and to leap to its support. They may heartily believe in devolution and vote always to put more responsibility into the hands of nationals; but they are not personally fond of the people; they do not love them as a whole, much less individually; and so they do not get to the hearts of the people.

In considering candidates for missionary service today, in weighing qualities and judging as to aptitudes, beyond all gifts of tongues, and knowledge, and faith, and even the giving of the body to be burned, the search must be for the loving heart.

War, why the call to a Holy War failed, the Armenians and the War, War morals, and the reforms which the War made inevitable. The chapters which deal with these questions are likely to attract more attention than those in which the author makes an effort to deal with economic questions.

The author must be commended for the degree of objectivity which he has attained. For instance, I doubt whether any book written for Westerners by a Turk has contained such drastic criticism of Turks and made such frank exposures of the corruption and abuses not only of the War period but of the previous régimes. The frankness of the author as he faces facts, pleasant and unpleasant, is engaging. He gives one the impression that he wants all the facts about his country known.

Perhaps the most significant service which the book may render the world, roots in a phase which is a little apart from its nominal topic but which has not escaped the attention of the Carnegie Foundation, and ought not to escape the attention of all those interested in the building of a warless, brotherly world civilization. Dr. Emin has in the back of his mind the fact that Turkey from the beginning of its history is very largely the product of a military system. As Professor Shotwell recognizes, the fundamental theme of the book is war itself and the effects of the war system upon human society. It would be hard to find a more eloquent condemnation of war than this volume as a whole affords. One lingers, for instance, over such a statement as this: "The state of war was the normal state. Any state of general peace was the exception. The existence of a standing army with a perfectly organized supply service, and capable of making the business of war a very profitable one, was often the real cause of war. The costly machinery insisted that it be used."

There are few references to Christian missionaries, none of them particularly important. One very minor error in this connection has amused the present reviewer. On page 25 the author says he is quoting Mr. Goodsell when he is really quoting Mr. Goodell. It is not merely a typographical error, since it is twice so stated.

The book is one every person concerned in any way with Turkey should read, not for scientific accuracy but for a Turkish view of many much disputed topics. F. F. G.

THE PORTRAIT OF A CHINESE LADY*

This is a real drama of people alive today. Lady Hosie was cradled by China in her childhood, and comes back to her adopted land in 1926, traveling with an Educational Commission of which her father is a member, and finds that Mother China gathers her up in her arms as her amah had gathered her when a child. She loves China, and this attitude is largely responsible for the response which she gets from the Chinese, be it a ricksha puller, an old Manchu princess, or the philosopher Hu Shih whom she refuses to believe hard boiled. In fact she quotes him as saying in regard to missionaries, "As an atheist I have no use for their doctrines, but as a lover of my country I can say that they have done more for its progress than any other body of men." In no case is she prone to censure or criticism, having "left that to the recording angel who is accustomed to Chinese hearts and psychological processes."

Her visit to the leper asylum leaves the reader's eyes wet. You can almost visualize the leprous woman whose face was hopelessly marred, and whose eyesight was gone, singing, "There is a happy land, far, far away, where saints in glory stand, bright, bright as day."

Westerners should read this book if for nothing more than the knowledge it gives of some very wonderful Chinese of whom one hears very little elsewhere. Miss Way and Miss Chi furnish a story of devotion seldom achieved in any country. Miss Wu of Nanking is depicted as a seer in her country, and the depiction is not overdrawn. Mrs. Yang, who won the gold medal for elocution in England in 1925, "saw the best in the West and brought it back to China," and Lady Hosie adds, "If anyone asked me whether Christianity had failed in China, I would take him to the Yang home and let him feel the atmosphere." In fact, the whole book helps one to understand this land which has "leaped full grown" into the stream of our present-day material prosperity, and is consequently facing problems vast and varied.

G. E. McC.

*"The Portrait of a Chinese Lady," by Lady Hosie. William Morrow & Company, New York. Price, $5.00.

Wise man,
In this dark, dark world
One can only take the lamp of faith in oneself
And press onward in the night.

Hsieh Ping Hsin, translated by Grace M. Boynton.

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

QUITE a good many Christian Church pastors are receiving the MISSIONARY HERALD. Many have expressed their hearty appreciation of the splendid qualities of this missionary magazine which is serving our united church in such an excellent way. We are glad for this and we believe these pastors can render a real service both to our Christian Churches and to the whole work of the united church if they will make a definite effort to secure a large number of subscribers among their members. We wish you would try it, and send all subscriptions to Mr. Harvey L. Meeken, 14 Beacon Street, Boston, Massachusetts, indicating that you are pastor of a church of the former Christian constituency.

In former years we have usually published reports of the missionaries, covering their activities for the previous year. Because of lack of space, this cannot be continued. But at the request of our Japan Mission, Mr. McKnight has written a most interesting report of the last full year's work of our separate Mission, and since, as he says it covers most of the negotiations leading up to the present union with the American Board Mission, we believe it will prove to be not only an historical document, but a most readable article. It follows.

THE JAPAN MISSION OF THE CHRISTIAN CHURCH REPORT OF THE YEAR 1929

BY WILLIAM Q. McKNIGHT

THE year 1929 is memorable in the history of the Japan Mission of the Christian Church, in that most of the negotiations for the union of this Mission with the American Board Japan Mission took place during that one year. Of course the union of the Congregational Churches and Christian Church in America created a strong presumption that the denominations in Japan arising out of the efforts of the missions of those churches in Japan would unite. However, this presumption was by no means a fair point of argument with the Japanese churches. In both churches a spirit of independence has been fostered, and especially in the Kumiai (Congregational) Church this spirit is well developed. Without strong, independent action on the part of the governing bodies of these churches favoring union, the missions would probably have found it more convenient to maintain separate existence for the time being.

The first official meeting of committees on mission union came at the home of Rev. G. M. Rowland, Tokyo, on February 23, 1929. Miss C. B. DeForest, Rev. H. Pedley, and Rev. G. M. Rowland represented the American Board Mission. Rev. C. P. Garman, Rev. A. D. Woodworth, Miss Martha Stacy and Rev. Wm. Q. McKnight represented the Christian Mission.

Considerable relief on the part of the missionaries assembled was due to the fact that an informal meeting of unofficial representatives of the Kumiai and Christian Churches (the Japanese bodies) had taken place early in February, at which meeting it was the consensus of opinion of those present that the missions ought to make the first move in the direction of union.

Discussion of various problems was carried on with a definite intuition that we were not discussing in vain. The assets and liabilities of each mission were laid on the tables, and few distinctly new problems not considered on that first day of meeting have arisen since. A few guiding principles were conceded as follows: (1) That the property of the smaller Christian Mission should be in some way transferred to the corresponding holding bodies of church and mission of the larger uniting bodies. (2) For the present no work done by either mission shall be disclaimed. 3. Relocation of workers shall not be hastily precipitated by union.

A second meeting of representatives of both missions and churches was held at the home of Rev. C. P. Garman, Tokyo, March 7, 1929. At this meeting it was suggested (1) That it would be helpful if delegates from the Kumiai Church attend the annual conference of the Christian Church, March,

27-29, to explain in detail the organization and workings of their church. (2) That a joint committee of the two churches and two missions ought to be appointed to draw up a definite plan for union. (3) The advisability of the union of both missions and churches coming at the same time. The findings of the previous meeting were the basis of discussion, and no radical changes were made in the three guiding principles above mentioned.

The annual conference of the Christian Church, although not a distinct part of the work of the Christian Mission, must be mentioned because it was at this gathering on the 28th of March, 1929, that the delegates of the Christian Church in Japan voted unanimously for union with the Kumiai Church (Congregational Church of Japan). At this gathering it was felt that although action already taken in America had a distinct bearing on the union problem, it was quite necessary that the action of the conference be not hampered by any actions previously taken. The reception of the delegates from the Kumiai Church and their presence at the conference session was felt by all to be a spiritual uplift and a foretaste of glorious days of united effort ahead. Drafting of a definite plan to be submitted to the annual meetings of the respective bodies was left to a committee.

After writing of these efforts toward union, the mention of a meeting of the separate missions seems slightly inappropriate. However, the annual meeting of the Japan Mission of the Christian Church was held at the Shibuya Christian Church, Tokyo, on May 18, 1929. The fellowship of a small group of missionaries grows to be something more intimate than is quite possible in a large mission. This fellowship was more keenly felt in the light of the anticipated union. The work of the mission had already been considerably reduced owing to the organization of a board composed of Japanese and missionaries whose duties were the supervision of all evangelistic work of the Christian Church. This body, called the Co-operative Board, was organized about eight years ago. The actions of the Mission were concerning problems of personnel, property, and those problems arising out of work in which we are affiliated with other missions. The devotional hour was led by Mr. Garman, who, with his family, soon was to sail for America on regular furlough. Miss Crew and Dr. Fry were absent on furlough, and our members were thus reduced to seven.

At a meeting of the Ad-interim Committee of the Mission held at Tokyo in September, the proposed plan of union between the Japan Christian Church and the Kumiai Church was approved in principle. Arrangements were made for Miss Crew, who recently returned from America, to study language in Tokyo for a few months, for Miss Stacy to return to Ishinomaki, and Dr. Fry, also just back from America, to resume work at Utsunomiya.

The budget for the year 1930 was received too late from America (owing to postponement of General Board meeting at Dayton) to be acted upon by the Japan Mission in 1929, and the usual December meeting of the Ad-interim Committee was postponed until January, 1930.

Actions subsequent to the year 1929 have all but completed the union of the Japan Mission of the Christian Church and the American Board Japan Missions. Union between the missions and the churches became effective from April 1, 1930, and the complete union will be accomplished by January 1, 1931, at which time the treasuries will become one and missionaries and pastors will be on equal basis in a united mission and churches. All actions on the question of union taken by official bodies of missions and churches were unanimous. Questions of discussion were only in regard to minor details of methods. No voice of protest was raised against the principle of union. The first meeting of the united mission was held at Arima, Japan, May 28, 1930, and that of the united churches which had already approved the union was held at Kobe, October 3-7 of this year.

The visible result of slightly more than forty years of activity of the Japan Mission of the Christian Church is a group of churches numbering sixteen, and seven outposts. The membership of these churches is nearly two thousand. The membership of the united church will be slightly over thirty thousand. Sunday schools conducted in the above twenty-three churches and outposts have pupils numbering one thousand five hundred. Funds raised by these churches were sixteen thousand yen ($8,000) for the year 1929.

The churches and outposts of the Christian Church in Japan were mostly in rural districts. Not more than seven churches and no outposts are in locations that would be reckoned as city churches. Advancement in self-support in the country churches is not rapid. Few of the churches pay as much as half of the amount of their pastor's salary. Only one is counted as an independent church financially on the basis of paying yen one hundred on their pastor's salary and not requiring mission aid for the current expenses of the church. This is the Azabu Christian Church, located in Tokyo.

The development of financial independence has never been accepted by the Christian Mission as the sole criterion of success in the growth of the Kingdom of God in Japan. For the most part, and especially during the past decade, a sweet spirit of coöperation between mission and Japanese church has been the usual order of procedure. Missionaries sometimes have been of divided opinion among themselves, but seldom if ever has the mission with-

stood the unanimous opinion of the Japanese church.

Looking forward to the larger fellowship in a united mission and with a united church, the members of the Japan Christian Mission feel that they have not labored in vain, but have begun a movement which will ultimately be a definite part, yea, already is a definite part of the Kingdom of God in Japan. It is our belief that the union of the missions and churches in Japan will greatly increase the efficiency of the work of those of us who belonged to the smaller body. The cordiality of the fellowship thus far enjoyed in meetings of the united missions and churches is greatly appreciated.

THE TIME FOR THE THANKOFFERING IS AT HAND

DEAR FRIENDS:

With all the activities of the Fall fully in your minds, I am sure you are thinking of the culmination of it all—the Sabbath before Thanksgiving, the great thankoffering festival for the autumn. The Apportionment?—Yes. The Special Effort?—Yes. Loyalty Sunday?—Surely. And then, in addition, an expression of great gratitude that the Master has so highly favored us, that it is possible for us as individuals, as societies, as churches, in spite of all else we are doing, to be able and willing to make our thankoffering to Him.

All the great problems today in India, which touch the various parts of the world, can be solved (so one says who knows India well) by Jesus Christ alone. What can we do to help Him? There is Bowker Hall, a social welfare center in Bombay. Think of that huge industrial city, overcrowded, unwholesome, lacking in facilities for home life. Here in Bowker Hall women and children can find clubs, classes, clinics, playgrounds, health education, an employment agency, and above all, sympathy, friendship and a *home*. Will you help to enlarge this center of Christian influence, so strategically located?

Then there is in Madura, Albert Victor Hospital for Men—poorly located and even more poorly equipped, yet ministering to more than one hundred men a day. A new building on a better site is sorely needed. The Indian people are doing their full share and more. What can we do? The Government has already given the site. Can we provide wards where patients need not be so crowded as now, with less than 24 inches between beds, and other patients lying on the floor? Can we provide water supply, laboratory equipment, facilities for caring for out-patients? Must we hear Him say, "Inasmuch as ye did it not—"?

These thankofferings for India will come from those who are able and willing to make a gift apart from apportionment; to those whose thankofferings must apply on apportionment, we hold up the magnificent work of the American Board, the ceaseless daily work of schools, churches, hospitals and printing presses in the 94 stations of its 17 missions in 12 countries. What greater cause of thanksgiving can there be than having a share in the maintenance of such a work for the extension of Christ's Kingdom?

Informative leaflets and a thankoffering service relative to the objects in India, and the same applying to the general work of the American Board, with other thankoffering material, can be obtained from your Regional headquarters.

What a power there is in our hands as we prepare for this thankoffering!

Cordially yours,

LYDIA LORD DAVIS,

Chairman, National Thankoffering Committee.

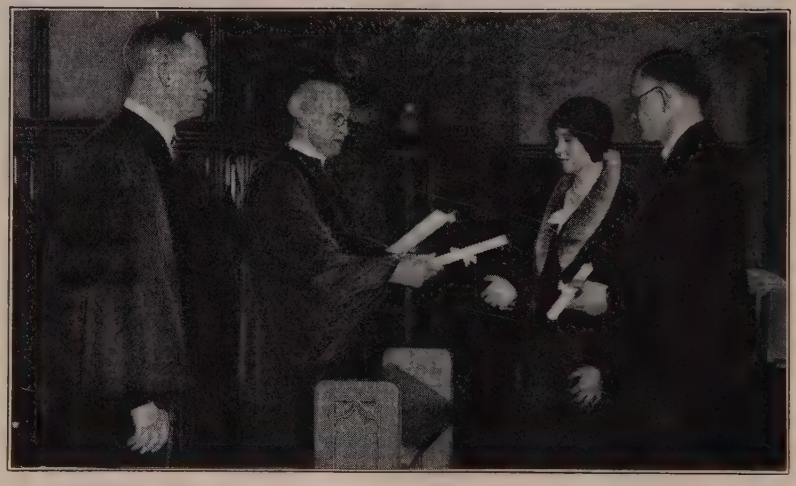
"I am impelled to send my heartiest congratulations concerning the wonderful magazine you are making of the old MISSIONARY HERALD. The September issue is just superb! That story of the Jubilee in Africa is one of the most thrilling stories I ever read." *W. R. Stocking, of Sharon Hill, Pa.*

Two Old Comrades in Arms

Dr. George M. Rowland and Rev. Akira Ebisawa are seen here with the best of backing. Behind them are Rev. Darley Downs; Rev. William Q. McKnight, Treasurer of the Christian Mission; Miss Stella Coe; Rev. C. P. Garman, of the Christian Mission; Mrs. Rowland and Mrs. Ebisawa. The picture was taken at Arima at the Mission Meeting last year. Dr. and Mrs. Rowland have now retired from active service and are in America.

A Notable Commissioning

The Secretary of the National Council had the privilege of participating in the commissioning of his son and son's wife as missionaries of the American Board to Fenchow, North China. The commissioning took place in the Plymouth Church, Minneapolis, Minnesota, on April 27.



From left to right: Rev. Dr. Charles E. Burton, Secretary of the National Council; Rev. Dr. Harry P. Dewey, pastor of the Plymouth Church and Corporate Member of the American Board; Mrs. Myron S. Burton; Mr. Myron S. Burton.

Some Real Elder Statesmen

Here are some names to conjure with—Drs. Dwight W. Learned, Arthur H. Smith, W. W. Peet. We wish the hands of the clock could be set back or some other arrangement made whereby they could be renewing their youth again in Japan, China and the Near East respectively. The picture was taken at Pilgrim Place, Claremont, California, where they are now living.

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

NO "FAMILY OR CAREER" PROBLEM HERE

The first Japanese woman to be graduated in law from a class otherwise made up entirely of men is in this year's graduating group at the Doshisha, Kyoto, Japan. This attractive young lady has declared her intention of taking civil examinations for a judgeship or a position in the diplomatic corps. She is married and has a fine baby. Her application for the examination caused great consternation, but the Department of Education, after diligently searching the law, found nothing that seemed to prohibit a woman being admitted to these examinations. Confidentially, according to word from Miss Frances B. Clapp of the Doshisha, this ambitious little lady does not at present intend to enter active service. She really is primarily anxious only to make a test case for other women.

"MAY HIS TRIBE INCREASE"

Mr. Pi is the only evangelist at Mu Chi. He has eleven training schools going on in the villages of the county, and is also running nineteen mass education classes. He hoped during the past year to get ten branch churches in the county organized for more efficient Sunday service. To do this he made up a report blank for each to fill out. He has plans for "street classes," and has already organized "home classes." In the first type, volunteer teachers go out on the streets and gather a group of young people whom they teach to read from large characters written on strips of paper instead of books. In the home classes he asks one member of the family who can read to undertake the teaching of other members by handling a few characters at each meal. Mr. Pi is not satisfied with stopping at this point, but looks forward next year to the formation of "farmers' clubs," in which will be circulation libraries of particular value to farmers. He plans fairs for the exhibition of farm and home products, and a campaign to raise money to fix up the chapel at Mu Chi. To the casual observer, Mr. Pi seems to be very busy. May his tribe increase.

HOW DIFFERENT NOW

The village tax collector in a Balkan town was having a feast. Hunks of bread, dishes of meat and stew were placed at intervals upon a rough table. Four people trying to eat from one dish, and doing so audibly, vied with a raucous brass band. Wine flowed freely. Neither the hostess nor the bride, in whose honor the feast was being held, sat down at the table. The Haskells (Dr. and Mrs. Edward B. Haskell) attended, and soon after one of the daughters of the family went to the Pordim Folk School. Four months later the same tax collector had another celebration, this time to commemorate his wife's Name Day. The daughter asked for the day off to prepare the feast. What a change! At a tastefully decorated table each guest had his own plate. Three young children recited the "Oche Nash" ("Our Father"—blessing). There was no wine. All the women of the family sat down with the exception of the young student who served the meal. The father and mother followed every movement of this amazing daughter with admiring eyes.

WE HAVE NO DOUBTS

The Spirit of God is surely at work in the Sholapur, India Criminal Tribes Settlement. Missionary Ella Hoxie testifies to the spiritual results that are slowly but surely coming. Boys and girls, she declares, from the various Criminal Tribes, are exhibiting marked tendencies of great spiritual and intellectual promise. Some of the families of the better castes are becoming Christians, and the nucleus of a church has been formed. "We have no doubts out here of the worth-whileness of our task," says Miss Hoxie. Let the Western world doubt if it desires—there is no doubt that can answer the miracle of lives reclaimed from such a heritage as lies back of these Criminal Tribes people.

SPONTANEOUS INTEREST

A spontaneous interest in religion among the students of the mission schools at Paotingfu, China is encouraging the missionaries. Reports come from other places in China which lead them to believe that the students are looking to religion for a solution to their problems as they have never done before. Harold W. Robinson, of Paotingfu, reports that toward the end of the last term in his school a Christian Student Retreat was held in Paotingfu, atttended by seventy students. Of this group fifteen came from Tung Jen Middle School. After the retreat these fifteen, with some others, organized a Christian Fellowship which has been leading services of worship and discussion on Sunday mornings. At the last service of the year six boys and three girls from the student body united with the church, and later other students decided to become Christians, and registered their names as enquirers. There have also been three or four volunteer Bible classes during the year, and the Christian Endeavor Society has been well attended. "Remember," states the *Chinese Chimes*, published by the Robinson family, assisted by the office dog, "that this is in a school registered with the Chinese Government, which will not permit religious services or instructions. We have gotten around that difficulty by having the religious meetings in our missionary homes."

INDIANS FLOCK TO HEAR

Hindus, Mohammedans, and Christians nightly for a week crowded the largest hall in Madura, India, to hear Dr. E. Stanley Jones talk in his frank and straight-forward way of the claims of Christ and of his teachings. During this same period Dr. Jones delivered the baccalaureate sermon for the All-Pasumalai commencement, during which 152 students were graduated—90 from the Normal Training School, 32 from the Pasumalai High School, 24 from the Theological Seminary, and 6 from the Pasumalai Trade School.

MAKES BLOOD BOIL, SAYS REV. GEORGE M. NEWELL OF FOOCHOW

Talk that China no longer needs our help makes the blood of veteran Missionary Newell "boil." The Chinese, he maintains, are beginning to realize thoroughly that their problems are *internal* for the most part—a matter of housecleaning. Because of this, although China is in many ways worse off than at any other time during his 25 years there, Mr. Newell maintains that the missionary today has "unlimited opportunities." The mission schools around Foochow, declares Newell, are coming right back to where they were ten years ago. In fact, students are enrolling for this fall in embarrassingly large numbers, making it a problem for the missionaries and Chinese teaching staff to accommodate them. All this in spite of hostile armies entrenched in the hills about Foochow, with a machine gun pit dug in the hill back of the school recently acquired by the mission for further developments.

HELP FOR BANTU PROGRESS

A new organization that promises great things in the way of native betterment is the recent formation in South Africa of the Bantu Community League, started in connection with the American Board Mission. Self-help is the policy of this League, and Dr. C. T. Loram, M.A., LL.B., Ph.D., Chief Inspector of Education in Natal, considers it "an indication that the people are prepared to help themselves." "I believe thoroughly in the value of community service . . . the success of the Co-operative Society Movement among Natives in the Cape and Natal is evidence that the Native people can work together for the common good," Dr. Loram added. This Bantu Community League is supposed to be non-political, non-sectarian, and non-sectional. It aims to preach the gospel of community self-development, and to foster community patriotism by striving for unity in single communities and seeking to bring such communities into harmonious coöperation with other communities. The Bantu people are frequently hindered in their progress by their own lack of unity.

OLD TOM

Shaking with palsy, shivering with the damp chill of the rain, Old Tom Mapangisana, veteran Christian of Chikore, South Africa, hobbled painfully to the little church. Huddled in his old place by the west door, Tom heard Missionary C. C. Fuller read from a letter written by Dr. Cornelius H. Patton, which recalled a journey made many moons ago through the country of Chief Ziki across the Sabi. It was Tom who had guided Dr. Patton and Dr. Lawrence on this memorable trip. With the letter came a New Testament for Old Tom. Rising unsteadily on feeble limbs, Old Tom began to speak, waveringly at first, but gaining in strength as he went on. He recalled how one of Chief Masuka's police had demanded on that exciting trip why the white men were there, and became very angry when Tom answered, "To tell the people of God." He forbade their preaching, but a white Government Surveyor assured Tom that the police had no authority along these lines. Now this same Masuka is one of the chiefs urging the mission to open schools. How times have changed. The Government Inspector of Native Schools, after a visit at the new school in Chief Ziki's territory, declared, "This is paradise—the school is a wonder." There are now 250 children enrolled. Old Tom's voice trembled again as he expressed regret that he was now too old to cross over into the promised land which he had glimpsed and preach throughout the new field which in his active days was closed to any preaching.

HIGHEST PERCENTAGE

In the Government and University examinations, Byculla High School of Bombay, India, under Principal T. Buell, achieved a higher percentage of "passes" than any other school in the same locality. Out of 13,000 candidates who appeared at the University of Bombay for matriculation, only 34 per cent passed. Notwithstanding this, Byculla passed six out of their twelve. One of the Byculla boys carried off the highly prized scholarship in Hebrew. In the Government Vernacular Fourth Examination, the school passed all of its applicants.

TRITE BUT STILL TRUE

"It is a small world . . ." On the Emperor's birthday the Y.W.C.A. at Kobe College, Kobe, Japan, had a special program. At the end Miss Nuiko Yamaguchi presented to Miss Carolyn D. Smiley, on behalf of the student organization, about $26 in U.S. currency, which had been raised by the girls through the sale of decorated wrapping cloths, handkerchiefs, etc., to be used expressly for Means School for Girls, Dondi, West Africa.

ANOTHER TRIBUTE

He was walking along the road going home. Paul E. Nilson, of Talas, Turkey, stopped his car and invited this Turkish villager to ride with him. Almost immediately the newcomer asked, "Where is your Dr. Clark?" (Dr. Charles E. Clark). Nilson replied that Dr. Clark was just back from furlough, and was at his hospital in Talas. "Oh, that man!" ejaculated the Turk with great fervor. "I was pretty sick and the others squeezed what little money I had out of me, and then at last I went to Dr. Clark. He operated on me and kept me in the hospital, and finally, in twelve days, I walked home myself. And he didn't charge me a cent. He knew I was poor. I pray to God for him in my 'Namaz' every day."

Note: "Namaz" means the daily prayers of the devout Moslem.

CLEAN HANDS

"We must come with our hands clean, and we must not tell any lies, or they won't let us stay!" announced a small eighth-grade girl during play time at Gedik Pasha (American Board school for girls) in Istanbul, Turkey. She was one of many children in that neighborhood for whom the senior class of the school holds a weekly play period. The class decided that, as they were studying civic lessons, they would try to put some of their ideas of good citizenship into use before they graduated. One of the ways was to gather these children from 100 Turkish, Armenian, and Greek homes for a general play hour. These youthful leaders, say the American missionaries, have had great success in their efforts, and are proving that they are already good citizens.

FORTY-NINERS

This has nothing to do with the gold rush to California, but means that recently three nurses graduated from the Williams-Porter School of Nursing, make Tehchow a total of 49 who have finished the course. Since 1911 the Training School has kept going, night and day, through flood, plague, famine, and fighting. Bandit raids have made life precarious at times, and now it has to its credit an ever-increasing advance guard for health and sanitation in a modern China. This was the first training school for nurses in a population of 30,000,000. The names of the graduates are Messrs. Li Ching Chu, Liu Ch'ing Hai, and Wang Juei T'ing.

A LINK WITH THE PAST

From Principal T. Buell of the Byculla High School, Bombay, India, comes a bit of interesting information concerning the picture that forms the frontispiece of the August issue of the MISSIONARY HERALD. The man to whom the dying Gordon Hall entrusted his watch was an Anglo-Indian, Mr. Thomas Graham, his assistant. He learned printing under the early American missionaries and later established for himself a printing press which he conducted till his death. His three daughters taught in the Mission High School from 1877 to 1892. In 1912 they gave 500 rupees to the Centenary Fund. Miss Annie Graham, the only surviving daughter, is much interested in the Byculla High School, and two years ago gave 1000 rupees to its Jubilee Fund and 700 rupees for its Scripture Prize Fund. According to Mr. Buell, then, these two lives have spanned the century and more since the death of Gordon Hall.

A CAMPAIGN AGAINST HOOKWORM

We shall await with interest some account of the results of the campaign against hookworm in Mount Silinda. Dr. Sandground of Harvard University, who went there last spring for research work in his specialty, has helped in this campaign. Of the Mount Silinda Institute boys and girls nearly 75 per cent were found to have this parasite.

BELIEVE IT OR NOT, IT'S TRUE

Although greatly needing a larger church building, but unable to raise the necessary funds, the Shao Ku Church, not far from Lintsing, North China, *recently voted to strike off from its membership roll its only wealthy member for conduct not consistent with Christianity!* And in another small town it is reported that it was necessary to build a church edifice to accommodate the people attending prayer meetings.

BRIEF AND TO THE POINT

The little newspaper published by Dr. Frank C. Laubach and his associates for their Moro friends, in Lanao, Philippine Islands, made it perfectly clear in a recent edition that it intended to publish only "all the news that's fit to print!" After reporting that the new school for Islamic people opened at Lanao on May 12 is proving a great success, and bringing in requests from other native leaders for similar schools in their barrios, this news sheet states: "We have been asked to print news of fights and of immorality, but have declined for two reasons. First, we wish to print only what will make the people of Lanao, especially the young people, better. Second, this paper is being read widely in the Philippines and America, and parts of it are being copied by other papers. We will print nothing which would disgrace the people of Lanao in the eyes of the rest of the world."

THE CHRISTIAN LEADER IN AFRICA

When a person wants to become a Christian and study in school in Inhambane, Portuguese East Africa, he moves into a Christian village, where he builds his hut along with thirty or forty others. This places upon the leader of a Christian village a three-fold responsibility. He must act as pastor in the church, he must teach the village school, and he must be responsible to the Portuguese Government for the orderly conduct of the village life. The Portuguese govern this country largely through native laws supplemented by their own. Each area corresponds to a county in America and is governed by a Portuguese administrator, who is practically dictator, with little interference from the central government. His territory is divided into chieftainships under a big native chief or "hosi" and under this native chief are sub-chiefs, each responsible for his own area. In this great Inhambane District, half as large as all New England, we have but one ordained native pastor, and one other local leader who has had more than two years of the village school, plus what he has picked up in night school while working in the Johannesburg mines. That the work grows at all among these untrained people is a marvel and a tribute to the earnest spirit and devotion of the majority of its leaders.

AMONG THE LEAST OF THESE

A week-day School of Religion, at which the boys and girls attending the Government school in Jaluit, Micronesian Islands, spend two afternoons each week, is being carried on by Mrs. Eleanora (George C.) Lockwood, assisted by Claude Heine, son of Missionary Carl Heine, and four other young men. There is a worship period, study of the coming Sunday school lesson, and instruction in singing, as well as lessons in the Marshall language and in English. These children come from their island homes at about nine years of age, and for the five years spent in the school learn nothing but elementary Japanese. Hence they have little knowledge of their own tongue for reading and writing purposes, and practically none of English. Since they only attend school during the morning, they do not acquire more than a primitive knowledge of the Japanese. This plan of Mrs. Lockwood's, it is hoped, will be the means of winning these boys and girls to the Christian life.

TRAINING FOR LIFE

To train Turkish girls so that when they finish school they will be good homemakers, able to cook balanced meals, sew, and have an adequate knowledge of child health and personal hygiene, is the ambition of the American School for Girls at Adana, Turkey. The head of the Department of Education for the district in which Adana is located has said that American schools are needed in Turkey for this type of contribution which Turkish schools are not offering.

The Cart, the Bullock, and the Barrel

DIANA'S INDIAN DIARY *(Continued from page 423)*

XXXV

Few Indians have learned the art of working together for a common good or for a non-personal goal; they are apt to be self-seeking or community-seeking: this makes one so hopeless about Swar-aj.

We had a very practical example of that in our own work. Our outcaste Christians in Pipal Village are not yet allowed to use the village well, and had a hard time last hot weather carrying their water three miles. It is mostly the women who have to do this grueling work, and nobody can realize how grueling it is who has not balanced a heavy iron pot of water on a pad on her head. (In the privacy of my own room I practiced raising a pot of water and walking up and down with it on my head in order to understand the different muscles used and the probability of strain.) Think of young mothers doing this day after day, with the additional weight of a child sitting astride their hips, or a baby dangling in a bag on their backs —or both of these blessings! Still worse is the danger to an expectant mother.

Things came to a crisis when we lost a splendid young woman last April. She had planned to come to hospital for her confinement; but she wrenched herself lifting a water pot, the baby was born prematurely, and both mother and child were dead before we heard anything about it. I determined to do something to prevent similar tragedies.

I hit upon what seemed a gloriously simple plan. Luke and I bought a cart and a bullock and a barrel. Our Christians themselves calculated that two barrelfuls of water per day would supply every Christian's family and they promised to send their boys by turn every morning and evening. Luke and I went out for a day to Pipal Village to inaugurate the new plan, and it worked beautifully. I simply swelled with pride and joy when I saw our people cluster round the cart and carry off their two big pots of water the few steps to their houses. They were so delighted over it and overwhelmed us with thanks.

"Isn't it splendid, Luke?" I asked over and over again. Luke always nodded in agreement, but I had a feeling that he was not very enthusiastic.

"Just think of it," I went on, "these poor women won't have to stagger under their heavy water pots any more. Water brought to their door —what a luxury! And how obvious!" And I privately thought how stupid Luke was, not to have hit upon this benevolent plan long ago. Then I began to count up how much it would cost to make the same arrangement for half a dozen other villages where the water supply is an acute problem. As all our people are miserably poor, it involved not only the purchase of a cart and bullock and barrel, but the upkeep of the bullock—three or four dollars a month.

"I've got enough cash on hand to buy the equipment for five villages," I remarked to Luke. "But do you think we can afford to pay $20 a month for bullock feed for the five bullocks?"

"Maybe we could," he replied mildly. But let's wait a few weeks and see how this Pipalgaon experiment works out." I secretly thought him an old slowpoke, but agreed.

Well, can you guess how long the new plan lasted? I blush to tell you. Six days! Why? Because whoever brought the barrel of water filled every pot *they* had and let the other people get what was left over—if any. And the deacon of the church in whose charge we had left the bullock rented it to a Hindu neighbor and pocketed the hire. *And* the whole community was torn with quarrels, much to the amusement of the Hindu neighbors and to the detriment of the Christian cause in the whole district!

XXXVI

We thought we were getting back to normal in Kamalapur after the riots and their aftermath; but now plague has come along, stalking hand in hand

with Yama, the god of death, and leaving a trail of thousands of victims.

India enjoys the bubonic type of plague, so called from the bubo, the glandular swelling in groin or armpit which is a feature of it. It is only within the last fifty years or so that it has been a grave menace here, and now we have it in some part of India every year without fail. A big step was made when it was proved that the *bacillus pestis* is usually carried by the flea on the rat.

When a rat dies of plague and its carcass cools off, the fleas leave it for a more congenial location—the first living human or animal body they can find. When dead or dying rats begin to fall from the roofs of the houses, that is taken as a sure sign that plague has arrived. The dwellers in these houses know that their one chance of safety is to get out at once; so they pile their families and their possessions on bullock carts and trek out beyond the city limits to some open prairie, where they will camp out, often for months. They make little huts of corrugated iron sheets, of straw, of hides, of pieces of oil tins (Blessings on the Standard Oil Company of New York and on the Burmah Oil Company!), of tattered garments—anything that will stop a hole and keep the wind away. It is an added hardship that plague visitations come in the cold weather, for Indians suffer terribly from a drop to sixty degrees or even less.

But the exodus is logical. When the rats find the houses empty of people and of food, they are forced to go elsewhere. Some people have seen an army of rats marching in martial order from a deserted locality to an inhabited one, where of course plague immediately breaks out. Plague is a most disconcerting factor in Indian life and hinders our work dreadfully. Poor Mr. Brunton gets his day schools full to overflowing during the Rains. Then along comes plague and kills off many of his pupils and disperses the rest, for they and their families scurry off to the open prairie, leaving their particular district as deserted as the streets of Pompeii. There is nothing for it but to close down the schools, one after another as each one becomes blasted by the breath of the pestilence, for as much as three months at a time.

Nowadays inoculation has reduced the mortality. As its beneficent effects last only six months, an intravenous injection has become an annual pleasure. The moment plague breaks out in the city we all get inoculated—the missionaries and the Indian staff and the pupils and the Christian families, and as many of our non-Christian friends and neighbors as we can persuade. We have a perfect circus on the day the schools are done. The Bruntons and Miss Terence and their teachers bring over the long procession of boys and girls to hospital, and we hard-hearted doctors do the pricking. Mr. Brunton, in his usual jovial way, insists on getting done first so as to show everybody how easy it is; and he laughs uproariously when the needle goes in, as if it were the best joke in the world. After that it is a point of honor not to make a grimace, and woe to the youngster who does not play up! Some of the tiny tots are nervous and querulous, of course, so we always have a supply of candy on hand to comfort them, and Mrs. Brunton devotes herself to them all morning; but most of the boys and girls take it heroically and feel compensated by the two-days' holiday which is an invariable concomitant.

It ought to be a simple matter to stamp out plague by inaugurating a vigorous campaign against rats, but it is not so easy as it sounds, for the tenacious doctrine of the sanctity of life bars the way. Government had a difficult job when it tried to take preventative measures during a virulent outbreak in Bombay about thirty years ago. It encouraged the killing of rats by offering rewards for bundles of rat-tails. A great deal of money was paid out and the bundles of tails poured into the receiving offices. Then somebody discovered that some of the bundles as soon as paid for, were clandestinely handed out again and came back again and again for another reward, thus going round and round in a very lucrative circle. That fraud was soon stopped by having the tails destroyed as soon as paid for; but it was soon discovered that enterprising men were making a handsome living by breeding rats!

Any procedure which may, even by the stretch of imagination, be interpreted as an interference with personal or family liberty at once creates opposition and non-coöperation. During that same historic epidemic in Bombay, officers were sent round the houses to report and to remove plague cases, and this was bitterly resented as an infringement of the law of religious sanctity and of the inviolability of the home.

One case became famous. A man was reported to have fallen ill of plague in a certain house, and health officers were sent to take him to the plague hospital. When they knocked at the door and inquired, they found the householder and his friends sitting on the floor playing cards. There was no one ill in their house, and no one had heard of any plague cases anywhere round.

Thinking there had been a mistake in the report, the officers returned to headquarters, but the doctor was not convinced. He sent them back again to the same house with the same message . . . and with the same result. The card game was still in progress, and the household was very indignant over this second unwarranted intrusion. As the officers turned once more to go, one of them noticed that one of the players had kept very still and had taken no part in the wordy controversy. He stepped forward and touched him. It was the plague corpse, propped up against the wall with a bunch of playing cards stuck in his dead hand—to cheat the authorities!

XXXVII

This curious inhibition as to the taking of life has very serious economic consequences. A very careful and conservative estimate of the preventable wastage due to it gives staggering figures. Not less than 800,000,000 rats find India a happy hunting ground. Apart from their plague carrying propensities they play havoc with the grain crops and with the garnered grain. The annual loss throughout India due to the depredations of rats alone is given as over $70,000,000. But what God-fearing Hindu farmer or merchant would dare to kill them?

Insects attack with impunity the crops and young fruit trees, and do special damage among fields of rice, sugar cane and cotton. Worse still is the appalling and unnecessary loss incurred by farmers because they will not or cannot kill off their superfluous cattle. There is over one head of cattle for every two of population in

India, and a sixth of them are commercially useless. In British India alone—two thirds of the land—there are over 24,000,000 worthless cattle eating up the fodder which ought to increase the health and efficiency of those that are economically valuable, and causing the almost incredible loss of $600,000,000 per year.

It is considered an act of merit to establish Homes for decrepit animals, where they can eke out a miserable existence until Nature is kind enough to let them die off. There is one of these in Kamalapur, with a fine Jain superintendent. He invited us to visit it and showed us proudly around. First of all we saw a few old men and women sitting in the sun outside a row of sheds by the gate, then a dozen orphan boys.

"But I thought it was a *Cattle* Home," I ventured.

Certainly it is, Mudumsahib," replied the Jain, "the old folks and the parentless boys are merely incidental to the Home proper. Here it is," and led us to stalls where cows and bullocks and buffaloes at every stage of senility were painfully munching their scanty rations. One cow had a leg missing. Think what agony the poor creature would have been spared had she been dispatched when the bullock cart ran over her. But that would have been a sin, whereas it is no sin to let an animal die of starvation.

Poor Mahatma Gandhi has got into hot water lately over this very question. As an orthodox Hindu he should refrain from taking life in any form and under any circumstances; but he has become imbued with the spirit of pity. Shall we call it the *Christian* spirit of pity? One day a wounded calf was lying near his *Ashram* dying by inches and in great agony. He gave orders to his servants to put it out of misery. This has brought a storm of criticism and of abuse on his devoted head. He is charged with not being a good Hindu.

Gandhi's reply is characteristic. He says that to kill an animal that is past all hope of recovery is, in his opinion, a religious act. One nasty correspondent then comes back at him and asks why, when Gandhi was ill with appendicitis, the doctors did not pronounce his case hopeless and give him a dose of poison. An acrimonious controversy is still raging in the papers as to *Hinsa* and *Ahinsa,* killing and no-killing.

Gandhi's native city, Ahmedabad, suffers from a pest of mad dogs, and many valuable citizens have thereby lost their lives; but attempts to remove the danger are abortive, for the city fathers are strongly imbued with the *Ahinsa* doctrine and balk every proposal to destroy the dogs. Some of them rise to flights of oratory when they demand how anyone dare say that the soul of a mad dog is less valuable than that of a human being. Ahmedabad is also famous, or rather, infamous, because of its monkeys. They are not only numerous but pert, and lately they have taken a great fancy for Gandhi's *Ashram.* They swarm on the trees near-by, and when the great man or his guests are served with a meal, down swoop the monkeys and scoop the fruit off their plates and get back to the topmost branches before anyone can either catch them or reprimand them. Gandhi presumably exercises his soul force upon them to make them behave better, but they do not seem to be responsive. He has been subjected to so much opprobrium over the calf incident that he does not want to take drastic measures that would hurt the religious scruples of his fellow Hindus, yet the monkeys are making his life a misery.

But Gandhi is not the only person in Ahmedabad distracted by the monkeys. A great agricultural show is to be held there in November, and the committee of management has spent much money on decorations, but has little to show for it. Why? Because monkeys love colored cloth. The minute the committee puts up streamers or flags or bunting, masses of monkeys, old and young, invade the grounds, tear down the cloth, rip it into strips, and twist it round their heads as turbans or round their waists as the latest things in jazz frocks! And then, all decked out in their new finery they perch on the out-of-reach branches, and look down in triumph on their impotent victims.

XXXVIII

Rhoddie was up last week-end, and the pretty Miss Montague was . . . *not* here. I was quite disappointed. We enjoyed Rhoddie immensely and pumped him on politics. We wanted to know all he could tell us about the Simon Commission. It came back to India at the beginning of this month and has started its work in earnest, touring the land and taking evidence from all sorts and conditions of people and committees.

After Rhoddie went away I casually remarked to Pansy, "Too bad that Miss Montague didn't manage to come up for another visit."

Pansy looked puzzled for a minute and knit her pretty brows.

"I don't understand, Di," she said.

"Oh well, I had a kind of an idea that Rhoddie was attracted by her. In fact, I've been hoping that he was."

Pansy opened her blue eyes wide. "Dido, *dear,*" she exclaimed, as she came over and put her arm round my waist and leant her flaxen head on my shoulder in that entrancing way of hers that gives me a queer twirly-wirly feeling round the region of the heart. "How generous of you!"

She waited a minute and gave me a little squeeze, which of course I reciprocated. Then she went on very diffidently, "You know, Di, perhaps you didn't notice it at all, but Rhoddie was awfully attracted by *you* away back in those Karnunda days when we first met."

Dear little innocent Pansy! I was glad she wasn't looking up at my face. I smiled to myself above her down-bent head, and managed to say cheerfully, "Well, Pansy my dear, I'm very fond of Rhoddie myself—in a sisterly way of course; and nothing would please me better than to see him married to a nice wife."

"Honestly?" Pansy held me out at arm's length and looked at me wonderingly. "You really mean that, Di?"

"Sure. I wrote to Mrs. Strong not long ago and said that if I were living in Bombay I would try my hand at match-making once more, and would hope to be as successful with Rhoddie as I had been with Stephen Strong!"

Pansy laughed. "Oh, I *am* so pleased," she said. Then she seemed about to say something else but decided against it. I felt very glad that I relieved her mind on what had evidently been a delicate point. She had no doubt imagined that because Rhoddie was once fond of me I would not like him to be attracted by anyone else. What nonsense! Even if I weren't married myself I wouldn't want my unwanted admirers hanging round me. But now that I'm married to the finest fellow in the world . . . well!"

LETTERS FROM OVERSEAS

Dr. Jameson of Ceylon Tells a Bear Story

"An annual report is a bug-bear. A bug-bear is an imaginary terror. The pre-hyphenated part is, I can assure you, far from imaginary. The charming insect is our ever-present, unwelcome, most annoying guest. The remainder of the word may be a child's imaginary fear, but the big woolly beast of our jungle is far from imaginary, and the terror he creates is real.

Muttu after He Was Mended and Dressed at the Hospital

"Muttu is leaving us. His case is unusual, recent and true: the picture shows how true. The day before our acquaintance began he was guarding the roads in front of his small farm in the heart of Ceylon's jungle, ninety miles from here, taking his turn with others to protect his crops from elephants and other wild animals. It was a nice sunny day and he required some birds for his meal, so he unloaded his heavy bullets and put in some very fine shot. Perhaps he was thinking of the birds or revelling in the quiet, sunshiny day—certainly he was unobservant of the soft padding of a huge bear following him along the road, and became conscious of its presence only when the bear was just behind him. He had only time to turn about and, ever quick with his gun, to fire, with his gun barrel in the mouth of the hungry bear. The birdshot did little harm except to increase the fury of the bear; it grasped the gun, flung it into the jungle in less time than it takes to tell this, and jumped on its prey. Muttu fell on his face and wrapped his arms about his head, but Mr. Bear soon turned him over on his back and started tearing him to pieces in spite of his efforts to protect himself.

"When Muttu was almost finished, the bear ran off; we are told that a relative of Muttu's killed him. So Muttu was brought to us. He was a sorry sight. . . . Thanks to tetanus antitoxin and a sturdy constitution, after six weeks Muttu is leaving us happy and grateful, and eager to get back to his little farm in the jungle."

Rev. William H. McCance Gives (August 29) a Brief Account of the Political Situation in India

"The Simon Report has recently been issued on the Indian situation. After two years of investigation and discussion, this two-volume report has been published in England where it is said to be a best seller. There are few copies here as yet and all we have to go on is the digest which has appeared on each volume in the *Times of India,* our daily paper. As you know, there was much criticism of the Commission at the time of its investigation, because it did not contain any Indians. It was not to be wondered at, therefore, that the Indian Nationalist leaders condemned the Report. For that is what they have done.

"The situation has changed rapidly since the Commissioners were here in India and is still changing. The action of Mr. Gandhi in leading the Congress Party in their out and out struggle for complete independence dates from the Congress Annual Conference in Lahore last January. In March, Mr. Gandhi started on his memorable march to the Sea to manufacture salt, and there to introduce his now world famous Non-Violent Civil Disobedience Campaign. This Campaign occupies the central place in the life and the thought of the Indian people today.

"The idea of boycotting salt and refusing to pay the small tax, of attempting to defy the law by manufacturing it, was a novel and characteristic idea. Salt affects everyone from the humblest to the highest. It proved a great rallying cry. Today little is said about the salt tax or the attempt to manufacture it. People are being arrested for violating public laws, for picketing, that is, pre-

(Continued on page 446)

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FOR JUNIOR GRADES (9–12 years)

The Golden Sparrow, by IRENE MASON HARPER. A course containing stories, background material and practical suggestions for use with the stories. Fine for a week-day or church school of missions or any Sunday class. Cloth, $1.00; paper, 75 cents.
The Wonderland of India, by HUNTING AND ROCKEY. A reading book. Cloth, 65 cents; paper, 40 cents.

FOR INTERMEDIATES (13–16 years)

The Star of India, by ISABEL BROWN ROSE, one of our own missionaries. Fascinating account of India today and yesterday. Cloth, $1.00; paper, 75 cents.
Out of Yesterday into Tomorrow, by MARY JENNESS. A course for leaders of intermediate groups. Based on "The Star of India." 50 cents.

FOR YOUNG PEOPLE AND SENIORS

India on the March, by ALDEN H. CLARK, missionary and secretary of the American Board. A new and revised edition. Cloth, $1.00; paper, 60 cents.
Do You Like Our Country? by RUTH ISABEL SEABURY, educational secretary of the American Board, and recent visitor to India. A course on India for young people; a well-rounded program of study, discussion, service and worship, using "India on the March" and other materials. 50 cents.
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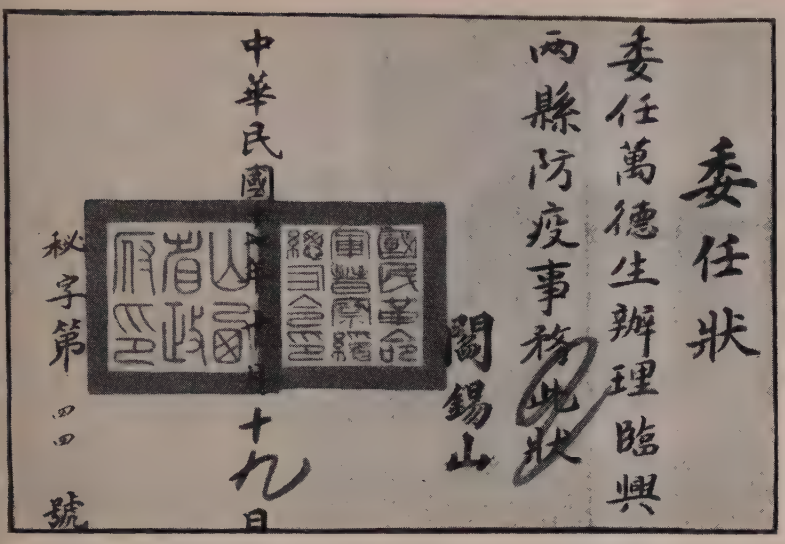

DR. WATSON'S COMMISSION TO FIGHT PLAGUE

PERSONALIA

DR. PERCY T. WATSON has received a cable from the Chinese Magistrate at Fenchow urging his immediate return from leave of absence in America: "Bubonic plague Shensi, spreading Shansi. Shansi government repeatedly asking Watson come help immediately. Reply. Magistrate Fenchow."

Dr. Watson has been six times decorated by the Chinese Government for stamping out plague in the region about Fenchow. He received his commission for plague work from Governor Yen, the "Model Governor" of Shansi: it gave him complete authority to direct officials and medical people according to the needs of the situation; policemen or soldiers are put on guard to quarantine plague victims; burial squads are trained so that unburied bodies should not become the source of further contagion.

Last fall Dr. Watson almost single-handedly fought this disease; seventy villages were infected; he and his party traveled more than 240 miles over the mountains with pack animals. An entry in his diary at that time is: "I telegraphed . . . today for 30 to 40 soldiers to come here and maintain strict guard night and day. It is impossible for us to watch such a large territory under these modes of travel. Pneumonic plague frightens people much more than the bubonic, so that they are more likely to run away and carry the infection with them to out-of-the-way places in this mountain country where it goes unnoticed until it develops large proportions." Pneumonic plague has a mortality of 100 per cent; it is a development of bubonic plague in the lungs.

In 1894 bubonic plague, starting in China, spread to India and all over the world till 30,000,000 victims succumbed. Since 1911 it has broken out annually in North China in the mountain villages and has been checked in its spread by the Fenchow Hospital staff.

DR. JAMES L. BARTON, secretary emeritus of the Board, was in Istanbul (Constantinople) on his birthday late in September. There he received from the Prudential Committee and the executive officers of the Board, "Heartiest congratulations 75 fruitful years." This fall his latest book will appear: "The Story of the Near East Relief—An Interpretation" with a five-page introduction by Calvin Coolidge.

MISS SARAH M. FIELD, who sailed for Japan August 30, took with her an M.A. degree from Iowa State College. Her thesis was on the subject of seaweed as food; she has made a special study of the matter because seaweed is so largely used in Japan. A special honor was bestowed on her during her furlough, namely, membership in Sigma Delta Epsilon, for graduate women in science.

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(Continued from page 443)

venting people from entering liquor shops. Boycotting foreign cloth and foreign goods is prevalent. A word about the salt laws may be in order. They are old, old laws and the tax charged is very small. It amounts to about ten cents a year per person, and is levied to help defray Government expenses. (It may also form a means of establishing and recognizing citizenship under the British Government.) At any rate, it is thought by some that Mr. Gandhi hit upon it as the thing to attack not because it was obnoxious but because it would prove a successful point of departure in his Civil Disobedience Campaign.

"Now, salt is forgotten and Independence is the watchword. The Simon Commission does not grant independence nor does it say anything even about dominion status and it is therefore unacceptable to a great many of the Indian National leaders. By some others it is considered a fair and sound attempt to give India more administrative power looking toward real autonomy and self realization in government. For instance, it offers Provincial autonomy allowing the Governor certain special powers which are calculated to be used in support of minority parties. All the ministers under this plan are to be Indians. It allows for direct representation in the Association through provincial legislatures, although it provides for a continuance of the Central Government and the Viceroy. The electorate is to be trebled. The papers say that it is being well received in England and America, but as mentioned above, it is condemned here in India by the Nationalists.

"Meanwhile, confusion reigns. The Gandhiites parade the streets daily with their national flags. Many leaders are in jail and riots still occur in the larger cities with occasional bomb outrages. I think things will continue this way until a settlement can be reached either through the Round Table Conference or privately with Mr. Gandhi. The whole Congress Party working committee, which includes some influential leaders, was arrested yesterday in Delhi. One wonders where Government will cease, the prisons will soon all be filled.

"The accounts I have seen in the American papers place most of the blame for the trouble upon the British and extol the non-violent actions of the Indians. We admire greatly the non-violence which has been displayed in this Civil Disobedience Campaign. There have been several outstanding exceptions, however, as for instance, when the mob burned two policemen in Sholapur during the riots there. They have thrown stones on several occasions, but on the whole their actions have been nonviolent. In carrying out orders from their officers to disburse the crowds, the police have used lathis,

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or sticks, on the people. In a recent article in the *Christian Century,* by a Chicago news reporter, much space is given to a lathi charge in Bombay. It does make one angry to see a person beaten with a stick when he does not retaliate, but the Civil Disobedience Campaign contradicts the laws of the Government which seek to promote peace and order. Sometimes the orders given by the officers are unreasonable in our opinion and in the opinion of the Nationalists, such as, for example, that they should not have a parade in honor of their Congress President, Mr. Nehru. Government says that parades should not be held in the interest of public safety and peace. When the people insist on holding parades the police have no alternative but to break them up and in so doing they have to use their lathis.

"The confusion of the last few months has seriously affected the financial situation in the country. According to some, the plans for civic development and improvement, in city municipalities and towns, such as new building projects, have been retarded ten years. Many colleges and schools have been closed, and it is expected that Government grants to all aided schools, including mission schools, may be decreased. Thus the educational systems will be seriously affected. The most hopeful sign is the meeting of two liberal leaders, Mr. Sappru and Mr. Jayakar, with Mr. Gandhi last week and with Mr. Nehru this week. No details of the negotiations are available yet, but we hope that they will convince these Nationalist leaders that they should attend the Round Table Conference in London in October. It will be through a general all parties conference of this kind that sound progress can be made in political affairs.

"As to the effect of this political confusion on us missionaries I might add a word in conclusion. According to the *Christian Century,* if missionaries do not become ardent Nationalists they might as well pack up their bags and come home. I do not agree with the *Christian Century's* opinion in this. Missionaries may hold their own private political opinion in India, our conscience is our own, but publicly we should remain neutral. We are at work in India through the courtesy of the British. There is much to be said politically speaking on both sides, but our work whether educational, medical, or evangelistic, has to do with the development of the life and character of individuals and groups, after the Christian pattern. This work can and must go on. We do not hold up one nation or party or group as having realized fully this pattern. But we do teach the principles and precepts of life as Christ held them and lived them. Recognizing the weaknesses in human nature and in society, our task is to develop God-given qualities of goodness, righteousness and truth.

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Dr. Merlin W. Ennis Exalts the Umbundu Language

"Those who heard the Umbundu chorus sing the cantata 'Esther, the Beautiful Queen' and observed how Mr. Steed played these five hundred like a great organ, realized that there was more than musical ability back of that marvelous performance. It indicated artistic capacity, character, and soul. E. W. Smith, writing of African languages, entitled his book 'The Shrine of a People's Soul.' The Ovimbundu had anticipated his figure for to them the essence of being an Ochimbundu or of being what an Ochimbundu ought to be is Umbundu, likewise their language is Umbundu.

"One of the missionaries, familiar with the language, said, 'I have heard Esther several times at home and it never gripped me as this performance has.' The explanation is simple: Umbundu is a competent and powerful medium for expressing thought and emotion. Comparatively few of the White race know the beauty, subtlety and power of the Bantu languages. A larger circle know of the extent and practical value of the Zulu and Swahili languages. It would be well for the readers of the Missionary Herald, and the supporters of the American Board, to know that in Umbundu, the language used in the West Central African Mission, they have a Bantu language of singular purity and value, a language that ought to become the literary language of the region along the line of the Benguela Railway. Within a year this railway will be linked with the Cape to Cairo which pushes north from Cape Town. We have a large body of earnest and zealous Christians, thousands of capable and ambitious young men are being educated in our schools, we have the foundation of the language and are preparing translations, songs and other literary material. As these young men go out to work up and down the railway, to the port and to the mines, they will carry their faith with them wrapped in the texture of their thought, Umbundu. Already this language is used on the coast from Loanda to Mossamedes. One of the large tasks before the mission is to provide vehicles for this language."

Mrs. Lydia A. P. Flint of Smyrna Makes Friends while Shopping

"Not long ago I went into town to buy supplies for the College. Wandering down one street I came to a new store and entered, and there I was greeted as a life saver. The store had been opened in this new location for two days and not a customer! Here was I, an old customer and a foreigner at that. What luck would not follow if I bought something! I could have anything I wanted at any price, and fortunately I found what I had been hunting for for weeks, a proper table for our Assembly Hall. Now they all but embraced me and blessed me over and over.

"Climbing the hill towards home a little later I saw a veritable Santa Claus of a gentleman beaming on me from a shop door. I looked again. Yes, it had to be—and it *was*—a toy shop. I smiled, he beamed, and we exchanged greetings. He bade me enter his tiny scrap of a toy shop, full of every notion under the sun. We sat on a Turkish settee and visited. Such a visit I've not had in many a year. Love for mankind just seemed to radiate from him, and he told me of himself and wife, as is the custom here, and that though they had no children they had adopted three, taking wee, wee ones, and

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his eyes were so sweet and tender when he told me of them and how they had grown up!

"'You've been like Allah to these little ones,' I said and he seemed to take on new radiance. I can't quite explain it, but I hardly touched the ground the rest of the way home, the day richer because of my new-found Turkish friend. Needless to say, I watch for his greeting as I pass his shop weekly."

REV. HARRISON A. MAYNARD OF INTERNATIONAL COLLEGE, SMYRNA

"Of course we are all tremendously interested in the political changes forecast by the apparent organization of a new party, the Free Republican Party. Since the Revolution, Turkey's political and social changes have generally been for the better, so that we hope that this one will prove to be so.

"There are some really forward-looking and spiritually minded men in Turkey. Hamdullah Supi Bey, head of the Turk Ojak, the great organization for young men in Turkey, gave a notable address at the Smyrna Ojak last Saturday. Next to the President he is said to be the greatest orator in Turkey. In his address he spoke of the youth movements of Italy, Russia, Czechoslovakia, and America, especially of the movement in America with its "10,000 units throughout the world, four of which are in Turkey." He referred to the Y.M.C.A. with all of its departments for the development of every side of the man, stressing particularly the spiritual, and taking occasion to mention several times the New Testament.

"Then he spoke about Booker T. Washington and his work, concerning which many Turks are well informed through the translation and publication of his 'Up from Slavery' under the auspices of our College here. He spoke strongly against the use and sale of liquor in the Turk Ojaks and particularly of the fact that the Ojaks have tended to become mere social centers, without following up their original program for the education and training of the youth of the land. His hearers were apparently with him in this criticism, and thus he became encouraged to speak so plainly that all the members of the local Ojak Committee straightway resigned at the close of the meeting, which was doubtless one of the ends that he, as national head of the organization, had in mind in making his speech at all. He closed by saying that the leaders of the Ojak should all become missionaries who give all their time and effort to uplifting the people."

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PHI BETA KAPPA

We understand that there are six married couples of the North China Mission who have the right of membership in Phi Beta Kappa. These are: the Ballous of Tientsin, the Cadys of Tsinan, the Porters of Peiping, the A. G. Robinsons of Tientsin, the Stelles of Tunghsien, and the Wickeses of Lintsing. There must be a lot of high thinking in certain homes in China.

THE CHRONICLE

APPOINTMENTS

August 26. Miss Dorothy L. Blanke, of Toledo, Ohio, as nurse to the Madura Mission.

September 23. Rev. and Mrs. Edward Genung Nichols, of New York, to the Madura Mission.

COMMISSIONING

September 14. At the Congregational Church, Oxford, Connecticut, Rev. and Mrs. James F. McKinley, Philippine Islands. Presentation of the Commission, Rev. Oscar E. Maurer, D.D., of New Haven, Connecticut; Prayer of Consecration, Rev. W. Moreton Owen of Waterbury, Connecticut; Sermon, Rev. Frank J. Woodward, missionary to the Philippine Islands.

FURLOUGHS AUTHORIZED

August 26. Members of the North China Mission as follows, beginning in the summer of 1931: Dr. and Mrs. Hugh L. Robinson, Rev. and Mrs. Rowland M. Cross, Miss Grace M. Boynton, Miss Hazel F. Bailey, Miss Mary McClure, Miss Emma Noreen, Dr. and Mrs. E. F. Parsons, Miss Ruth Van Kirk, Miss Gladys Williams, Rev. and Mrs. L. M. Outerbridge, Miss Constance Buell, Mr. Albert C. Grimes. Miss Helen Dizney, beginning in the spring of 1931.

August 26. Mr. and Mrs. Philippe deVargas, North China, beginning October, 1930.

August 26. Rev. and Mrs. Frank Cary, Rev. and Mrs. Sherwood F. Moran, Miss Martha Stacy, Japan, beginning in the summer of 1931.

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August 26. Miss Fanny E. Grisold, Japan, beginning in the summer of 1931, with the expectation of retirement.

August 26. Miss Alice P. Adams, Japan, beginning December, 1931.

August 26. Miss Jessie E. Payne, North China, two years' leave of absence, beginning September 1, 1930.

September 9. Rev. and Mrs. George E. White, Near East Mission, leave of absence from August 1, 1930, to March 1, 1931.

September 9. Rev. and Mrs. Paul V. Bobb, Near East Mission, leave of absence for one year beginning October 1, 1930.

Sailings for the Field

September 20. From New York, Mrs. Lester H. Beals, returning to the Marathi Mission; Miss A. Lucille Lee, joining the Madura Mission.

September 27. From New York, Mrs. Katherine V. Gates, returning to the Marathi Mission.

Arrivals on the Field

July 29. At Chikore, South Rhodesia, Miss Minnie A. Tontz, returning to East Africa Mission.

August . At Istanbul, Miss Ethel W. Putney, returning to Near East Mission.

August 30. At Salonica, Greece, Rev. and Mrs. William E. Hawkes, returning to Near East Mission.

August 30. At Sofia, Bulgaria, Miss Edith L. Douglass, returning to Bulgaria Mission.

September 10. At Mt. Silinda, South Rhodesia, Africa, Dr. Willis H. Willis of the East Africa Mission.

September 15. At Aleppo, Syria, Mr. William G. Couser, joining Near East Mission.

Arrivals from the Field

August . In United States, Rev. and Mrs. H. C. Champe of Mazatlan, Mexico; Miss Marie M. Schuebel of Hermosillo, Mexico.

August 11. In New York, Dr. and Mrs. J. H. Ingram of Peiping, China.

September 16. In New York, Miss Alice M. Huggins, Miss Maryette Lum, Miss Anne B. Kelley, of North China Mission.

Marriage

October 1. Miss Ruth V. Simpson of Bombay to Mr. William B. Campbell.

Deaths

September 1. At Brantford, Ontario, Mrs. Lucy Mead Wilson, formerly of the North China Mission.

September 27. At Paris, France, Mr. Marion Coe Hine, of the Near East Mission.

October 1. At Chicago, Miss Charlotte R. Willard of the Near East Mission, see page 416.

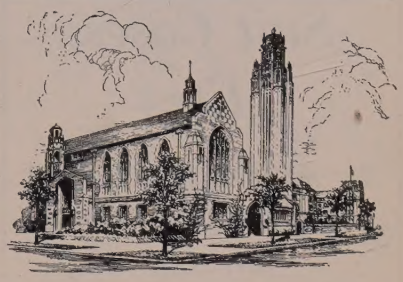
Births

August 5. At Chilesso, West Africa, a son, Robert Ingram, to Rev. and Mrs. Duane V. Waln.

August 18. At Mt. Silinda, South Rhodesia, Africa, a son, to Mr. and Mrs. Wathen L. Kincheloe of the East Africa Mission.

August 26. At Peiping, China, a daughter, Isabelle Lucie, to Mr. and Mrs. Philippe de Vargas of Yenching University.

September . At Wai, India, a daughter, Doris Anna, to Rev. and Mrs. Stephen P. Hiel of the Marathi Mission.



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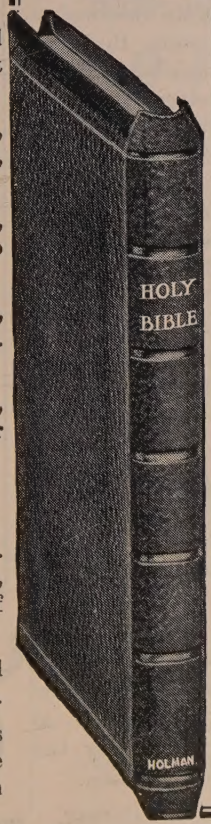

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LUCY MEAD WILSON

News of the death of Mrs. Gilbert Wilson, *née* Lucy Mead, came as a shock to those of us who had heard only happy echoes of her life since her marriage on her birthday, September 11, two years ago. Mrs. Wilson was born and grew up in Chicago, and aside from her years spent as a missionary in China, has largely made her home there.

She was graduated from Beloit College, Wisconsin, in 1907. Having become a student volunteer her junior year, she entered into mission study classes and other student recruiting activities for missions with characteristic thoroughness. Two years of teaching along her major lines of mathematics and science gave her practical experience before she was sent out to the North China Mission in the autumn of 1909. She served in Bridgman Academy, Peking, until 1919, at which time she was called home to care for her parents. During this time, she served on the Executive Board of the W.B.M.I. with a warmth of devotion and loyalty which characterized her college days.

In the spring of 1926, after her father's death, she again returned to the North China Mission, this time to serve in the Laymen's Bible Training School at Lintsing, Shantung. This was quite a new type of work, but one upon which she enthusiastically entered. The crisis in China in 1927, which resulted in the evacuation of missionaries in that area, brought early termination to this period of service. There was a general scattering of people to various places, and Miss Mead at that time journeyed on to Palestine and later to Constantinople. Finding work that could be done in the girls' school at Scutari, she remained there and taught for the school year.

Upon reaching home, there was an apparently successful operation for cancer, and that autumn she was married to Dr. Gilbert Wilson of the Park Manor Church in Chicago. A re-occurrence of the dread disease resulted in her death September 1, at Brantford, Ontario, where they had gone for their summer vacation.

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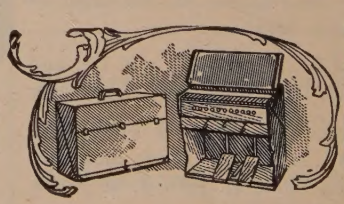

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